A.M.D.G.

MEMORIALS

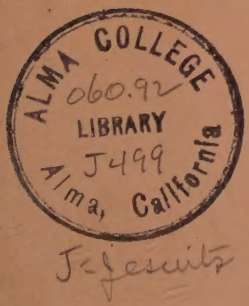
OF THE

IRISH PROVINCE, S.J.

VOL. I., NO. I.—JUNE, 1898.

To No. 8 - June 1904

Magnopere juverit crebro alios de aliis certiores fieri, ac audire quæ ex variis locis ad ædificationem, et eorum quæ geruntur cognitionem, afferuntur.—*Const. VIII.*, 1.



DUBLIN.

1898. - 1904

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A.M.D.G

A SHORT HISTORY

OF THE

IRISH PROVINCE, S.J.

PART I.

From the Foundation of the Irish Mission under Saint Ignatius up to the year 1626.

ST. IGNATIUS

TO

SAINT IGNATIUS,

FOUNDER OF THE SOCIETY OF JESUS,

TO WHOSE LOVING CARE WHILE HE WAS

ON EARTH,

AND STILL MORE NOW THAT HE IS

IN HEAVEN,

OUR LITTLE IRISH MISSION

IS SO DEEPLY INDEBTED,

THIS FIRST PRINTED RECORD OF ITS LABOURS

IS HUMBLY DEDICATED.

A.M.D.G.

Short History of the Irish Province

PART I.

FROM ITS FOUNDATION UNDER ST. IGNATIUS DOWN TO THE YEAR 1626.

The Irish Mission is one of the oldest in the Society. It was founded by Saint Ignatius himself, and was an object of special solicitude to the Generals who succeeded him, especially to Father Lainez, Saint Francis Borgia, and Father Claudius Aquaviva. In a letter written on the feast of Saint Patrick, 1604, the Father Assistant of Germany says: "Father General (Aquaviva) is most anxious that Irishmen should be admitted into the Society, as they seem, in a manner, specially made for our Institute on account of their humility, obedience, charity, and distinguished learning, in which, by universal testimony, they greatly excel. He is, therefore, writing to several of the Provincials asking them to treat the Irish with the most large-hearted charity."* And a couple of months later, on the 6th May, Father Claudius Aquaviva himself writes commending the superior and subjects of the Irish Mission to the very special assistance of the Rectors and Provincials, seeing, as he says, that they have suffered so long and so severely for their profession of the Faith (pro Fidei professione tot ac tanta portulere).

In the tenth General Congregation, which met in the year 1652, "a petition was presented on the 17th February in the name of the Irish Mission . . . . that in each of the Provinces an Irishman should be admitted into the Novitiate, and supported till the conclusion of his studies," and that on his departure another should take his place, and so on. To this request the Congregation most willingly acceded in consider-

* "Admitti Ibernos desiderat omnino P. Generalis (Aquaviva), quum ad Institutum nostrum facti quodammodo videantur humilitate, obedientia, charitate et doctrinæ laude, quibus, omnium locorum testimonio, valde excellunt; ad Provinciales proinde plurimos scribit ut erga eos dilatent viscera charitatis"—Epistola P. Assistentis Germaniæ in Festo S. Patricii, 1604. See Fr. Hogan's *Ibernia Ignatiana* Introduction p. v.

ation of the "extremely afflicted state of this most distinguished Mission (adeo præclaræ Missionis).

ST. FRANCIS XAVIER AND THE IRISH MISSION.

Saint Francis Xavier took a deep interest in the welfare of the Irish people, and there are some grounds for the belief that at one time Saint Ignatius destined him for that Mission. The sudden illness of Father Bobadilla altered this design, if it existed, in the mind of Saint Ignatius, and Francis Xavier was sent to India in his place.

1541. FATHERS BROUET AND SALMERON SENT TO IRELAND.

In 1541 Pope Paul III., in reply to a petition from the Archbishop of Armagh, after consultation with Saint Ignatius, appointed Fathers Codure and Salmeron as his Nuncios with orders to go to Ireland. Before their departure Codure fell sick, and died on the 29th August, 1541, and Paschasius Brouet was named to take his place. In the beginning of September the two Nuncios set out, accompanied by a Notary Apostolic, Francis Zapata, who was anxious to consecrate his life to the service of God in the Society. With them they took letters of recommendation to the Primate and Bishops of Ireland, and a Papal Brief from Paul III. addressed to Con Baccagh O'Neill, King of Ulster, in which the Pope urged his Majesty to persevere in the profession of the Catholic Faith.*

After many adventures and dangers the Nuncios landed at Leith, in Scotland, and made their way thence to Stirling, where James V., the father of the unfortunate Mary Stuart, was then holding his court.

They were kindly received by the Scottish king, and having got a letter of recommendation† from his Majesty to the princes and nobles of Ireland, they set out in the middle of February, 1542, for that country, accompanied by Farquharson, brother of the Lord Bishop of the Isles. Their doings in Ireland, and the condition of things they found existing in that country, are described by Saint Ignatius himself in a letter dated June 1st, 1542.‡ He says that the Fathers remained in Ireland for forty-three days during the Lenten season, undergoing many privations, hearing confessions, imparting indulgences, and labouring in other ways for the salvation of souls. Things were nevertheless in a very bad way, for all the princes, he says,

* See Fr. Hogan's *Ibernia Ignatiana*, p. 289, for the text of these two Papal documents, as also for the events which led up to this embassy.

† For text see *Ibernia Ignatiana*, p. 5.

‡ For Italian text see *Ibernia Ignatiana* Introduction.

with a single exception, had accepted the headship of the King of England both in matters *spiritual* and temporal, and were resolved to destroy all letters from the Pope, should any such arrive, and to carry his ambassadors in chains to the English king or to his vicegerent in Ireland.

Active measures were taken at once for the apprehension of the Papal Nuncios, and so fierce and persistent was the persecution raised against them, and against all who harboured or assisted them, that they judged that their presence in Ireland was rather a hindrance than a help to the Catholic cause, and accordingly, with no small difficulty, they made their escape back to Scotland, and from thence by Dieppe and Paris returned to Rome.

ARREST OF BROUET AND SALMERON AT LYONS.

In the neighbourhood of Lyons, where fighting was going on between the Spanish and French, they were both arrested as spies by mistake, but were shortly after released. One of the emissaries of Henry VIII., named William Paget, writes concerning this event to his royal master: "There hath been in your Majesty's land of Ireland two Freres Spaniards, sent thither by the Bishop of Rome to practise with O'Donnell against your Majesty. They passed through Scotland with letters of commendation to the King of the Scots. With them was sent for that purpose the Bishop of the Isle's brother, that is Farquhard Farquhardson, which Bishop lyeth at Icolm Kille, between Scotland and Ireland. The two Spaniards and the Bishop's brother be arrived within these two days in this town on their return from Ireland, where, as they say, they have done no good, because the Scottish King kept not his promise. And this confession have these two Freres made to the Lieutenant of this town, for here they were arrested for spies."

1561. FATHER DAVID WOLFE GOES TO IRELAND.

The next member of the Society to visit Ireland was Father David Wolfe, a native of Limerick. After having spent seven years in Rome, and been Rector of the College of Modena, he was, at the instance of Pope Paul IV., who made him Apostolic Nuncio, sent by Father Lainez to Ireland, where he landed at Cork on the 20th January, 1561. On hearing of his arrival, vast numbers flocked from places as much as sixty miles distant to receive his ministrations. Cardinal Moran speaks of him as "one of the most remarkable men who, during the first years of Elizabeth's reign, laboured in the Irish Church to gather together the scattered stones of the sanctuary." He

came to Ireland with plenary powers from the Pope to examine what sees were vacant, and to recommend fitting persons to fill them. Moreover he was charged to visit the chief Catholics of the kingdom, especially the four principal princes or lords, to visit the bishops and parish priests, to establish grammar schools, provide teachers, found, if possible, monasteries, hospitals, and places of refuge for the poor, and to inform the Holy See of the real condition of the Irish Church. In 1564 he was empowered by the Pope to establish in conjunction with the Primate of Armagh, the famous Richard Creagh, an Irish University, for which purpose the Primate had already petitioned the Holy See to send Jesuits into Ireland. Owing to the fierceness of the persecution this project, however, was abandoned.

1567. CAPTURE AND IMPRISONMENT OF FATHER WOLFE.

In 1567 the Primate and Father Wolfe were captured and imprisoned in the Castle of Dublin. In the following year Pope St. Pius the Fifth wrote to his Nuncio in Madrid: "We have been informed that our venerable brother, the Archbishop of Armagh, has been cast into prison . . . . and that our beloved son, David, of the Society of Jesus, is also closely confined in the City of Dublin, and that both of them are treated with the utmost severity. Their sufferings overwhelm us with affliction on account of their singular merit and their zeal for the Catholic Faith."

Father Wolfe endured the sufferings of a loathsome imprisonment for five years, after which he made his escape to Spain, accompanied by Sir Rice Corbally. Before his departure he received the Protestant Bishop of Limerick into the Church, as is proved by a document discovered among the State papers by Mr. Froude. Father Wolfe returned to Ireland, and having landed at Tarbert, on the Shannon, in 1575, spent the next three or four years in visiting and consoling his afflicted countrymen. He died, seemingly on the Continent, about the end of 1578. His portrait is preserved in the Irish College of Salamanca.

EARLY HISTORY OF THE IRISH MISSION.

During these early years of its existence the history of the Irish Province is a history rather of the labours of individual Jesuits than of any combined action of the Society in Ireland. Owing to the severity of persecution anything approaching to community life was out of the question. Hence up to about the year 1620 our Fathers lived as best they could, scattered up and down the country, now concealed in the mansions of the Catholic nobility and gentry, now driven for protection to

the wild bogs and mountain fastnesses, where in caves and hiding places they sought to elude the vigilance of the priest-hunters. Carrying their lives in their hands, exposed to the inclemency of the cold, damp climate, and enduring oftentimes the extremity of want and suffering, the early Fathers of the Irish Mission have handed down to us a magnificent example of self-denying and heroic zeal for souls.

In order to give, even in briefest outline, an idea of the history of the Irish Jesuit Mission at this period, the only course appears to be to take some few of the most prominent Jesuits of the period and give a very short sketch of their labours on this Mission. Much fuller information on this subject may be had from Father Hogan's invaluable works, entitled, *Ibernia Ignatiana* and *Distinguished Irishmen of the Sixteenth Century*. The names are taken more or less in their chronological order.

FATHER EDMUND M'DONNELL, MARTYRED IN CORK, 1575.

Father Edmund M'Donnell, or O'Donnell, a native of Limerick, was the first member of the Society to suffer martyrdom in Ireland. He was sent thither by the Pope. Shortly after his arrival he was seized in 1575 in his native city, and dragged with many circumstances of cruelty to Cork. Here he was thrust into the common prison, and several times tortured. He was at length condemned to death for his obstinate adherence to Popery, for preaching and propagating Popish doctrines, and for refusing to acknowledge the spiritual supremacy of the Queen of England. He was executed on the eve of St. Patrick's Day, being hanged, disembowelled while still living, and having his body cut into quarters.

FATHER ROBERT ROCHFORD. THE SCHOOL IN YOUGHAL.

Father Robert Rochford, a native of Wexford, was another fellow-labourer of Father Wolfe's. He entered the Society in Rome in 1564, and in 1567 he went to Dilingen to study under the supervision of Blessed Peter Canisius. In 1575 we find him teaching a school in Youghal along with Father Charles Leae. Dr. Tanner, Bishop of Cork, is cited by Father Hogan as reporting to the General of the Jesuits that in 1577 "Father Charles Leae and Robert Rochford are spreading the best odour of their Institute in Youghal, where they teach school, and with great industry train their scholars and the townspeople in the knowledge of the Christian Doctrine, in the frequentation of the Sacraments, and in the practice of solid virtue."

Father Rochford was a gifted linguist, and according to

Stanihurst "a proper divine, an exact philosopher, and very good antiquary."*

The priest-hunters were indefatigable in their efforts to secure his person, and a reward was put upon his head. At length, seeing that his presence in the country seemed to compromise the Catholics, and as many persons, including the Earl and Countess of Kildare, had suffered more or less on his account, he withdrew in 1582, apparently in company with Viscount Baltinglass, to the Continent; where he took up his residence in the College of St. Anthony at Lisbon. Here, after a life spent amid many toils and labours, he died on June 19th, 1588.

FATHER CHARLES LEAE.

His fellow-labourer in Youghal, Father Charles Leae, was born in the town of Cloyne, in the County Cork. He was educated at Paris, Oxford, and Cologne, and entered the Society in Rome, June 24th, 1570. Five years later he came to Ireland, where, as has been seen, he was occupied in teaching school in Youghal. He remained at this work till about the year 1579. Subsequently to this he was imprisoned, but was released on account of the skill he displayed in treating certain noblemen who were dangerously ill. Under the name of McMorris he gained access to the prison in which Diarmait O'Hurley, Archbishop of Cashel, was confined, and where he had been cruelly tortured by having his legs and feet forced into boots filled with boiling oil and salt. Father Leae applied remedies which gave the Archbishop great relief. No further details are forthcoming regarding Father Leae's subsequent career beyond the fact that he died before 1609.

FATHER RICHARD FLEMING, CHANCELLOR OF THE UNIVERSITY OF PONT-A-MOUSSON.

Father Richard Fleming was probably a relative of the Fleming, Baron of Slane, who first sheltered O'Hurley. It does not appear that he ever laboured as a Jesuit in his native country; nevertheless, as an Irish Jesuit of great distinction he deserves very honourable mention in these pages. In the *Histoire de l'Université de Pont-à-Mousson* he is spoken of as follows: "Father Fleming was of a noble family in Ireland. The distinguished character of his countenance, of his whole person, and of his manners, as well as the religious modesty of his bearing, made him a remarkable man. In addition to those exterior qualities, he had such a reputation for learning that his superiors considered him worthy to succeed the celebrated

* Fr. Hogan's *Distinguished Irishmen*, p. 17.

Maldonatus, and to uphold together with Father Tyrie the heritage of glory which that illustrious professor had bequeathed to the Society." Father Fleming was the first Jesuit that held the high position of Chancellor of the University of Pont-a-Mousson. He died in 1590 at the age of eighty-six. After his death he is said to have appeared in glory to Father Thomas Darbyshire, an English Jesuit, filling him with unspeakable consolation.

FATHER JOHN HOWLING, FOUNDER OF THE IRISH COLLEGE, LISBON.

Of three other very distinguished Irish Jesuits of this period little more than the names can be mentioned, as their labours in the Society lay almost entirely outside of Ireland. The first of these was Father John Howling, born in the Co. Wexford in the year 1542, who afterwards became the founder of the Irish College of Lisbon. This College, according to Cordara, author of the History of the Society, was henceforth under the charge and direction of the Irish Jesuits. The King of Spain and the Viceroy of Portugal appear to have been among its chief supporters.

FATHER THOMAS WHITE, FOUNDER OF THE IRISH COLLEGE, SALAMANCA.

The second was Father Thomas White, a native of Clonmel, where he was born in the year 1556. In the year 1592 he gathered together a band of young Irish exiles anxious to study for the Church, and presented them to Philip the Second of Spain. The king received Father White and his youthful band of Irishmen with the greatest kindness, and bade them go to Salamanca, where under the royal auspices, a college was founded for them, and placed under the charge of the Irish Jesuit Fathers, White, Archer, and Conway, who were its vice-rectors for seven years. The new college was dedicated to Saint Patrick, and Pope Paul V. attached special indulgences to the picture of the saint still preserved in the College Chapel. Some idea may be formed of the work done by the Irish College of Salamanca from the fact that in the course of a single century it sent forth from its walls five hundred and ten bishops and missionaries, many of whom were afterwards most illustrious for their virtues and learning. To the Irish Church it gave one Primate, four Archbishops, five Bishops, and quite a host of other distinguished ecclesiastics and men of learning.

FATHER NICHOLAS COMERFORD.

The third member of this remarkable trio was Father

Nicholas Comerford, "the first," says Father Hogan, "of sixteen Waterford Jesuits of the name who lived between the years 1590 and 1640." Comerford took out his degree of Doctor of Divinity at the University of Louvain, in 1576, after which he returned to Ireland. On his way home he did good work, as we learn from the report of the Lord President of Munster: "Doctor Quemerford of Waterford is also of late come out of Louvain; he and all the rest taught all the way between Rye and Bristol against our religion, and caused a number to despair." Father Comerford devoted himself with great success to the labours of the Mission in his native county. In 1596 Dr. Lyon, the Protestant Bishop of Cork, complained bitterly of what he called the "shameful" conduct of the Mayor and citizens of Waterford, not one of whom ever went near the Protestant Church, "a thing," he says, "which is lamentable to hear but most lamentable to see; the Lord in His mercy amend it when it shall please His gracious goodness to look on them." This zealous Protestant Divine was, as his subsequent career proved clearly, one of that

> . . . Saintly, murderous brood,
> To carnage and the Gospel given,
> Who think through unbeliever's blood
> Lies their directest path to heaven.

Father Comerford entered the Society in Madrid, in 1581, and spent the remainder of his life in Spain, "where," says Brennan, "he was honourably employed for many years, and obtained unbounded applause in some of the most celebrated colleges of that kingdom." He died about 1599.

BROTHER DOMINIC COLLINS, MARTYRED IN CORK, 1602.

Brother Dominic Collins was the second Irish Jesuit who suffered martyrdom in Ireland. He was of distinguished parentage, being chief of the clan of the O'Cullens. He embraced a military career and served with great distinction in the armies of the kings of France and Spain. In the latter country he conceived the idea of abandoning the army and becoming a religious. To this end he sought admission into the Society of Jesus as a lay brother. The Superiors, considering his high position and refined tastes, and also influenced, no doubt, by the commanding presence and handsome person of the young Irish officer, judged him unfit for the humble and arduous work of a Jesuit lay brother, and refused in consequence to receive him, at least in that capacity. Collins, however, persevered in his entreaty, and the Superiors, to gratify him, promised to consider his request, and bid him to defer all further action in the matter for another year. The delay only

whetted his desires for reigious life, and when the year was up he again presented himself as a candidate for admission to the noviceship. Seeing his determination, the Superiors expressed their willingness to receive him as a scholastic, but this offer he declined, and persisted in his wish to join as a lay brother. The Fathers still hesitated, so struck were they by his dignified and lofty bearing; at length they yielded, believing, however, that he would soon get tired of the humble and laborious duties of a lay brother. In this they were mistaken. Collins intimated his intention to his superior officer, the Adelantado of Castille, who at that time was in command of the Armada which was preparing to go to the assistance of the Irish Catholics. On the Feast of the Immaculate Conception, December 8th, 1598, at the age of thirty-one,* he entered the novitiate and ere long the fervour and exactness of the holy novice set all doubts at rest regarding his vocation, and perseverence in religious life.

In 1602 Brother Collins was appointed to accompany Father James Archer to Ireland. They sailed on board the fleet that had been fitted out by the King of Spain, and placed under the command of Don Juan de Aguila. The two Jesuits landed at Dunboy Castle, on the north side of Bantry Bay, and, shortly after, Collins was arrested and brought in chains to Cork, where he was shut up in prison by order of Sir George Carew, the President of Munster.

After three months spent in prison he was brought before the Viceroy, Lord Mountjoy, who used every artifice of threats and flattery combined to win him over to the Protestant religion. Finding all his efforts were in vain, Mountjoy sentenced him to be hanged and disembowelled for his obstinate adherence to the Faith.

During the interval that elapsed before his execution the glorious martyr was most cruelly tortured to try and shake his constancy, but he bore the fiercest torments as if they were a pleasure to him,and offered fervent thanks to God for deeming him worthy to suffer something for his sake. At length, on the 31st October, 1602, he was dragged forth to offer up his life for Christ. With his hands tied behind his back, and a halter round his neck, he was conducted to the town of Youghal. Having reached the place of execution he affectionately kissed the gallows, and with steady step and calm, collected mien, went up the ladder, from which, as from a pulpit, he addressed the people. He bade them to be constant in their profession of the Faith, to set at naught the threats,

* According to the report of his Examination made by the Lord President of Munster he was forty-three at the time of his entrance into the Novitiate; if so he was in his forty-ninth year when he was martyred.

promises, and allurements of the Queen, and her heretical ministers, and concluded with the words: "Look up to heaven, and be not unworthy of your ancestors who boldly professed the Faith; do you, too, uphold it. In defence of it I desire to give up my life to-day." These were the last words he uttered; the officers, seeing their effect upon the multitude, and fearing that the Catholics would be still more confirmed in their religion, ordered him to be thrown off the ladder. He was but a short time hanging when they took him down, while still alive, disembowelled him, cut his body into quarters, and tore out his heart, which they presented to the people with the customary formula: "God save the Queen."

The holy soul of Dominic Collins went to its reward, exceeding great, on the 31st October, 1602, in the five and thirtieth year of his age, and the fourth year of his religious life.

FATHER WALTER TALBOT.

Father Walter Talbot is another Irish Jesuit who belongs to this period. He was born at Dublin, in 1562, and was the fourth son of Lord Talbot, of Malahide. Seven members of this family afterwards joined the Society at different periods; of these, three, John, Peter, and Gilbert were grand-nephews of Father Walter's father, and brothers of the Duke of Tirconnell. During the four years he spent in the Society, Father Talbot laboured as military chaplain to the Irish soldiers of Colonel Sir William Stanley's regiments stationed at Sichim, in Belgium. As Father Walter Talbot did not work in the Irish Mission, I refrain from giving further details of his life. He died of fever, contracted while hearing the confessions of the soldiers at Cassel, August 4th, 1599.

FATHER FLORENCE O'MORE.

Another Irish Jesuit, whose labours in the Society lay entirely outside his native land, was Father Florence O'More, or Moore. He was born in the diocese of Armagh, in 1550. He spent the last twenty years of his life occupied in most fruitful missionary labour at Neuhaus, in Bohemia. In 1604 and again the following year earnest entreaties were made by the Superior of the Irish Mission to Father General Aquaviva to recall Father O'More to his native Ulster. The Fathers of the Austrian Province, however, represented so strongly the loss that would be sustained at Neuhaus by the withdrawal of Father O'More, that the Father General allowed him to remain at that place, where he died a most holy death in 1616.

FATHER THOMAS FILDE, FOUNDER OF THE MISSIONS OF PARAGUAY.

Ireland had the honour of providing the Church and the Society with, one of the most illustrious missionary priests of this period. Even if it were within the scope of this history to give an account of Father Thomas Filde's career, it would be quite impossible in so limited a space to do anything like justice to this great Irish Jesuit. Suffice it to say, therefore, that for ten years he was the companion and fellow-worker of the Venerable Joseph Anchieta, the "Thaumaturgus of Brazil," and the strenuous imitator of his virtues, and that, later on, with Father de Ortega, he was the founder of the famous missions of Paraguay, where for *forty years* he laboured with gigantic zeal and fruit, and in which for more than three years he was the only representative of the Society. The story of Father Filde's wonderful toils and adventures in these newly-discovered lands would fill a goodly volume. Filde was a native of Limerick, where he was born in 1548 or 1549. He ended his glorious life of apostolic zeal in the year 1626 at the age of about eighty years.

FATHER RICHARD FILDE, SUPERIOR OF THE IRISH MISSION.

At the time that Father Thomas Filde was labouring so Filde, or Field, was, at least for a certain period, the only representative of the Society working in Ireland. Father Field was probably a native of Dublin, where he was born about the middle of the sixteenth century. Little is known of his early life. In 1579 he was at the Jesuit College in Paris. In 1593 we find him at the University of Pont-a-Mousson with the Irish gloriously in the New World, a namesake of his, Father Richard Fathers, Fleming, Archer, and Holywood. In April, 1599, the Father-General appointed him Superior of the Irish Mission in the place of Father Holywood, who, in the January of this same year, had been seized and imprisoned in London on his way to take up the government of this Mission.

GENERAL VIEW OF THE IRISH MISSION IN 1600, ETC.

From some letters written by the new Superior to the General, and from other sources, we find a few details which throw some light on the condition of the Irish Mission during the closing years of the sixteenth, and opening years of the seventeenth century. In the year 1596 there seem to have been only two Irish Jesuits working in Ireland, namely, Father Archer and Father Fitzsimon. Father Fitzsimon was captured in 1599, and imprisoned for five years. Father Filde,

as we have seen, came to Ireland this same year. Fathers Leinich and Murony came in 1601. Brother Collins reached Ireland in 1602, and was martyred the same year. Wall and O'Kearney came in 1603, Holywood in 1604, and Wise in 1605. In 1609 there were eighteen Jesuits in Ireland.* In February, 1603, Father Filde writes to the General: "We are only five in this kingdom. Fathers Morony and Leinich are working zealously in West Munster, Father Lane and myself devote our labours to Leinster; but the zeal of all extends itself to other parts of Ireland, where an opportunity presents itself. The fifth, Father Fitzsimon is still held captive, but is not in chains or strict keeping. Our efforts are chiefly directed to confirm the Catholics in the Faith, to bring back to the fold any whom we find to have fallen away, and to extinguish mortal enmities and discords between many leading men. With what fruit we have laboured in this vineyard is evidenced by the bearing of the Catholics when under examination by the English authorities."

1603. RELIGIOUS PERSECUTION IN DUBLIN.

Father Filde then proceeds to tell how the Government had appointed sixty "spiritual commissaries" to look after the spiritual interests of the sixty regions of the kingdom. "They began," he says, "with Dublin, ... and by threats and promises urged the people to frequent their churches," with the result that "they could not get a single Catholic to go to their profane temples." "This attitude of the Dublin citizens,' he continues, "has given heart to the people of the other cities and towns." Further on in the same letter, Father Filde writes: "The people are docile, and show great respect to a priest, especially if he be a man of some learning; for this reason they respect and venerate our Fathers, and even suspect that every learned priest who come from beyond the sea is a member of the Society."

A JOYFUL MEETING.

On the 23rd July, 1603, Father Filde met for the first time in Ireland, and quite by accident, two new subjects of his who had just come to join the Irish Mission. He was paying a

* The names of these eighteen Jesuits, as they are found in the Roman Archieves, S.J., of which an extract is to be seen in Fr. Hogan's *Ibernia Ignatiana*, p. 228, are as follows:—Christopher Holywood, Thomas Sheyn, Barnabas O Kearney, Nicholas Lynch, Andrew Mulron, Patrick Lennan, Walter Wall, Maurice Wise, James Everard, Robert Nugent, David Galway, John Geretty, James Saul, Thomas Kieran, Thomas Bryan, John Barnwall, Henry Cusack, Robert Bath.

visit at the house of a friend when he met two priests who turned out to be Fathers Wale and O'Kearney, who had landed in Ireland shortly before. 'You may fancy what mutual embraces and agreeable conversation we had together," they wrote to the General. "We remained a week there, and were every day invited to dine by gentlemen who gave us the most cordial welcome."

1604. FATHER HOLYWOOD SUCCEEDS FATHER FILDE AS SUPERIOR.

In March, 1604, Father Filde was succeeded in the government of the Irish Mission by Father Holywood. In the last week of Lent the five Jesuit Fathers, Leinich, Murony, Filde, Wall, and O'Kearney met together in Clonmel to greet their new Superior. This may be said to have been the first formal assembly of Jesuits ever held in Ireland. It must, no doubt, have afforded them no small consolation to be enabled thus to meet together, to take counsel with one another, and make their plans for future works of apostolic zeal.

FORTY POUNDS FOR AN IRISH JESUIT.

This year 1604 was marked by a renewal of persecution. The Lord President and Council of Munster commanded that "all Jesuits do before the 30th September depart and forsake any manner of residence within the province," and to secure the carrying out of this order a reward of £40 was offered "for the body of any Jesuit, for every seminary priest £6 3s. 4d., and for every Massing Priest £5." Chief Justice Saxey, writing to Cecil, complains that "the Jesuits scoff daily and insolently at the ignorance of the Protestant bishops," and he advises the Privy Council to take hold of these obnoxious persons, and send them to England for trial.

LAST YEARS AND DEATH OF FATHER FILDE.

In 1605 Father Filde preached and laboured assiduously in Dublin, animating the citizens and the principal Catholic inhabitants of the Pale to stand up for their religion, and to protest publicly against the injustice of their persecutors.

Father Filde died on the 21st February, 1606. "He was a man," says Father Holywood, "of perfect obedience, and so dear to those with whom he lived that I doubt if they would have mourned more over the loss of their parents than they did for him." For seven years he had laboured in Dublin, and the surrounding district, instructing, encouraging, and fortifying the Catholics. To his exertions, most of all, was due the

the vigorous stand made in 1605 against the forces of heresy by the leading Catholics of Dublin and the Pale, and the steadfastness in their faith which enabled them to face imprisonment and even death rather than be false to their religion.

1604-1626. FATHER CHRISTOPHER HOLYWOOD, SUPERIOR OF THE IRISH MISSION.*

Father Christopher Holywood may, in a certain way, be called the founder of the Irish Mission; for he it was that first organised it, and under his government it grew into something like the dimensions of a Vice-Province. Father Holywood was Superior of the Irish Mission from the year 1604 till his death on the 4th September, 1626. On his arrival in Ireland he found only five Jesuits there, when he died there were forty-two. At the conclusion of his twenty-two years of office there were residences of the Society in Dublin, Kilkenny, Waterford, Clonmel, Cashel, Cork, Limerick, Galway, and in Ulster. Fortunately his voluminous correspondence has, in large part, been preserved in the Archives of the Irish Province, and supply a copious record of the progress made by our Irish Fathers during these years. A selection from these letters will afford us a strictly authentic and at the same time fairly well connected narrative of the events that marked this first great period of development in the history of the Irish Mission.

BIRTH AND EARLY YEARS.

Father Christopher Holywood was born at Artane Castle, Dublin, in the year 1559. He studied for some time at the University of Padua. In 1584 he entered the Society at Dôle in France. He was professor of Philosophy in Italy, of Theology at Dôle and Pont-a-Mousson, and of Scripture at Padua, where he made his profession of four vows.

CAPTURE AND IMPRISONMENT.

In the end of 1598 or beginning of 1599 he was sent over to Ireland as Superior of the Mission, and in the January of the latter year he was arrested as he was landing at Dover for refusing to take the oath of supremacy, and brought first before Lord Cobham, and then before Robert Cecil. He was imprisoned for four or five years, first in London, and afterwards in the Castle of Wisbeach.

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*Condensed from Hogan's "*Distinguished Irishmen*" Article on Father Holywood.)

1604. HOLYWOOD BECOMES SUPERIOR OF THE MISSION.

After the death of Queen Elizabeth, in April, 1603, Holywood was removed from Wisbeach to Framlingham Prison, in Suffolk, whence he was sent the same year into banishment. He returned, as has been shown, to Ireland in 1604, when he landed on the vigil of St. Patrick's Day. We have already seen how, in the last week of Lent, he reached Clonmel, where Father Leinich and Morony were staying. In presence of these two Fathers, and of Fathers Wale and O'Kearney, Father Filde, the outgoing Superior, declared his own term of office at an end, and Father Holywood duly entered on his office of Superior of the Irish Mission.

POPULARITY OF THE JESUIT FATHERS.

Writing to the General, the new Superior says: "The people are fairly well instructed in matters of religion. The Jesuits who cultivate Munster produce much fruit, and are liked by the clergy, the gentry, and the people; when they return to their residences after a mission they are greeted with the acclamations of the people, and with such wishes as 'May God increase your numbers!' 'May God restore you to your rights.' Father O'Kearney and his nephew, Father Wale, are old vessels filled with new wine, and have worked with such energy that they had to be restrained lest their health should break down. Fathers Morony and Leinich do great things also, but with more moderation and prudence."

On the 30th June, 1604, Father Holywood writes to the General: "There is great hope of an establishment of ours in the North. A nobleman of the North is with me to ask for one of our Fathers, and he promises every facility for carrying on the ministry in his country; the people there are tractable. Florence More ought to be sent thither, but in the meantime," he adds, speaking of himself in the third person, "Holywood will see what fruit that field may produce. A friend has left us a little property for the use of a future college or novitiate; but as the times are dangerous, and nothing is safe, we ask leave to sell it, as money can be preserved more easily than land."

1605. MISSIONARY LABOURS.

On the 9th January, 1605, Holywood writes: "On the death of Elizabeth there was great commotion in Munster; as our Fathers had much favour and influence with the people, they were blamed for not taking a leading part in this religious movement, but they excused themselves by saying

that they depended on the will of their Superior in Dublin, and that they were most strictly forbidden to meddle in matters of State, such as this movement was likely to end in, and that it was a thing that should be referred to Dr. White, the Vicar-General of the Province. . . . . Our Fathers Leinich and Morony heard confessions and preached, and in performing these and other functions of their ministry they had scarcely time to breathe. The Protestant ministers, thinking that their time was gone, came from all parts to them, asking to be received into the Church, but those Fathers put off their reception to prove their constancy and for other reasons. They did well, as most of those ministers, seeing that the Catholics were not successful, gave up all idea of becoming Catholics." After giving an account of the conversion of two apostate priests at the hands of the Jesuits, he continues, "Another apostate was terrified during the Munster movement, and asked to be received back into the Church, but would not give up the ill-gotten property he had acquired by his services to the Protestants. He approached each of our Fathers separately, and finding that they would not admit him, he broke out into a rage, and said, 'I never met such cruel men. God asks of the sinner only a sigh, and you want to rob us of everything.' Having said these words, he rushed out of the room and tumbled down the steps of the house.

AN EARNEST CONVERT.

"The Lord Deputy came to Waterford with his troops, and quartered them in that city and the other cities of Munster. By a man who was not suspected he proposed a certain oath to be taken by the clergy; our Fathers declined to take it, and had to retire from their residence. One of them went to the County of Cork, and converted some gentlemen of rank there. Of these one was a man of profligate life, whose country was a continual and very secure retreat of robbers and highwaymen. The Fathers so dealt with him that he became a new man, and gave great edification in his country. Being directed to repair the scandal he had given, he erected in his lands, which extend to thirty miles in length, three gallows, one at each of the extreme ends, and another in the middle, and having obtained power of life and death from the State, he assembled his people and said, 'You know what a wicked man I have been, and how I have encouraged you in the perpetration of many crimes. We must change all this; and I swear by the Holy Gospels that if any of you in future be found committing robbery or extortion, or aiding and abetting such as commit them, he shall lose his property and his life.' He stood to his

word, and hanged several robbers afterwards, and established such security in the surrounding country that our Fathers were pronounced to be great agents of reformation, and were even praised as such by the civil authorities. This nobleman, moreover, erected four churches in his lands, in which no churches had been for sixty years; he furnished them abundantly with vestments and all things necessary; he made sundry restitutions to the neighbouring gentlemen and lords. When his wife saw him often doing public penance, barefooted and covered with a white sheet, as the people were going to Mass on Sundays, she said to him one time, 'Good man, till now you have met only Father "God-forgive-you," but now you have found one who treats you as you deserve!'

LIMERICK—CONVERSION OF THE EARL OF ORMONDE.

"Another Father went to Limerick, remained there a month in spite of the garrison, preached twice a week to a crowded audience, heard many confessions, reconciled three wives to their husbands, a thing which others had in vain attempted, and got the mayor and citizens to resolve to establish a house for widows, orphans, and the poor. . . . He also, by his preaching, put down the foul habit of drinking which the English soldiers had introduced into this Island. . . . But what the Father most of all aimed at in Limerick was to confirm the Catholics in the faith, and in this he was most successful, as they have shown themselves proof against promises or threats or imprisonment. . . . Fathers Wale and O'Kearney are for the last two months with a certain sick man (the Earl of Ormonde) whose conversion will redound to the great advantage of the Church"

On the 28th February Father Leinich writes that he finds it very hard to get access to Father Holywood . owing to the vigilance of the heretics. On the 16th June Holywood writes from Dublin, "I see and feel that we want more men, our Fathers are burdened beyond their strength, and I cannot give them any rest before winter. Leinich and Morony I have sent to go through Connaught, I have told off Father O'Kearney to help the Vicar-General of Kildare, I leave Wale with the sick Earl, whom he gained to God some months ago. Lenan is in perpetual motion."

IRISH MISSIONS TO THE ORKNEY ISLANDS.

Father Fitzsimon had written to Holywood from Rome, telling him that he was expected to send some Fathers to the Orkney Islands; in reply to this he writes: "If I had Father

Florence More, who is a native of the North, I would have a residence in Ulster, and thence I could know what hope there may be of helping those islanders."

In another letter, written this same year (1605) Father Holywood describes the reception accorded to the Jesuits in the various places where they preached. "Our Fathers," he says, "were listened to with attention, were followed from place to place by many who wanted to hear them often; they won the ears even of those who were accustomed to hear the polished and laboured discourses of the ministers; they endeavoured, and through God's help, successfully, to keep the priests united, and by so doing excited the anger of heretics, as a friend has informed us."

FATHER FILDE ENCOURAGES THE CATHOLICS OF DUBLIN.

Father Filde, though in very weak health, laboured with great fruit in Dublin this year, exhorting and encouraging the Catholics to stand firm against the efforts of the heretics to withdraw them from the practice of their religion. Speaking of his own labours in this direction, Father Holywood says: "I took in hand a Dublin alderman and a baron of the County of Dublin, and disposed them so well that the alderman, when brought in October before the Privy Council, openly and firmly professed the Catholic Faith. The Baron, having to accompany the Lord Deputy to the Protestant Church, would not enter it, and went away. . . . This nobleman," he adds, "lives on a peninsula seven miles from Dublin." Holywood also speaks of having reconciled a certain Catholic baron of the North to his wife. The Baron was induced to refer the matter to the arbitration of learned men. He choose Father Holywood and the Vicar-General of Kildare, "and," says Holywood, "we prevailed on him to be reconciled to his wife, and he now lives happy with her, to the great edification of that Northern part of the kingdom."

LABOURS OF THE JESUITS IN TIPPERARY.

In Clonmel and the neighbourhood the Jesuits did good work. They visited "Prindergast's country," and brought about a reconciliation between the lord of that place and his wife. Carrying off their neighbour's cattle by night seems to have been a favourite occupation of many of the good people of Tipperary. In this pernicious practice they appear to have been much restrained by the preaching and influence of our Fathers. Two of these light-fingered gentry were travelling together one fine night, and came by chance on a fine collection

of horses. "One of them said to the other with a sigh, 'Time was when such a prey would not escape us.' The keeper of the horses was frightened, and asked, 'Who is there, and what do you want?' 'We want nothing now,' said they, 'and for that you have to thank the good men,' meaning our Fathers." Truly the Tipperary men of those days were no dishonour to the "premier county." However they did not always act in this virtuous fashion. Some wild young gentlemen of these parts from being cattle-lifters took to highway robbery instead as being a safer and more lucrative profession. But even these unruly spirits were not impervious to the religious influence of the Jesuits. On one occasion they were relieving some travellers of their spare possessions, and "being asked to deal gently with them, they said they were driven by necessity to lead that life, but that if the Fathers would procure for them an honest way of living, as they had done for others of their sort, they would embrace it, and make restitution."

IN GALWAY.

From Tipperary the two Jesuits went into Connaught, where they visited Bishop Malachy, who dwelt on the banks of the "Shannon River." "They received an extraordinary welcome, and though endeavouring to do their duty as quietly as possible, people came in crowds to ask their blessing and to go to confession." . . . . They "explained the truths of religion according as the crowds came to them, and sometimes preached four or five times a day to the great joy of the faithful. They did solid work in Galway in spite of the heretics and the Protestant garrison there."

AND IN CARRICK-ON-SUIR.

In Carrick-on-Suir Father Wale worked with much fruit "The crowds who come to Mass," says Holywood, "and to hear the sermons, swarm about the doors and windows, as there is not room in the chapel; and when Father Wale, who is a man of great eloquence, preached on the Passion, he was interrupted so often by the sobs and cries of the faithful, that he had to give up preaching, as his voice could not be heard."

FATHER O'KEARNEY.

Father O'Kearney's labours in the interests of justice were very considerable at this period. A certain penitent of his, a man, apparently, of high rank, restored in the space of one month no less than four hundred and forty-six horses and cows, and

moreover gave his confessor full authority to look into and arrange his affairs with his tenants and people. O'Kearney also made an "apostolic excursion" into a county which Holywood describes as "famous for its robberies and preys," and which Father Hogan charitably suggests was the kingdom of Kerry. "In his first discourse to the people and gentlemen," says Holywood, "he preached vehemently against those robbers and the lords under whose wings they were sheltered. Then, turning to the Viscount and his three brothers who were present, he so set forth the enormity of their crimes that they were thunderstruck, and after the discourse sent for the preacher, got reconciled to God and their neighbours, and, wonderful to say, by their example, moved all their subjects to repentance in the space of six weeks, during which the Jesuits remained with them." Holywood tells us that people came from all parts of Munster to Father O'Kearney, and that the restitutions made through his instrumentality amounted to the value of £300, a sum equal, perhaps, to about £2,500 of our money.

O'KEARNEY'S SUCCESS AS A PREACHER.

The following is an instance of the effect produced by Father O'Kearney's sermons. "Five men, famous for cattle lifting and the wildness of their careers, were frightened by a sermon on the eternity of the pains of hell; they went immediately to the Father to be reconciled to God, and promised to give up their sinful way of life. He was so tired and sick after the sermon, that, in spite of their entreaties, he put them off to another time. They bound themselves by oath to get all the ways blocked, and not to let him return to his own country without hearing their confessions. On being informed of this he took pity on them, spent two days with them, and reconciled them to God, to the great content of the whole province." Father Holywood tells us of a city in Munster, of which he does not give the name, "which for more than twenty years was divided into two factions, amongst whom there were many quarrels; but it was restored to peace by the private influence and public discourses of our Fathers." Again he tells how a gentleman gave his chief country seat to one of ours as a pledge that he would make restitution." "Immense crowds," says Holywood, "went to hear O'Kearney during a mission in Lent in one county. In the summer he evangelised two others, and with good results, as appears from their steadiness in the faith, in spite of edicts, prisons and fines. The people everywhere show the greatest respect and veneration for our Fathers, come out to meet them on the roads, and welcome them as they ride along."

MORE FATHERS WANTED FOR THE IRISH MISSION.

In the end of June, 1606, Father Holywood writes to the General, asking for more Fathers. "We want," he says, "all we can get, lest the flock of Christ should diminish, of which there is danger, as the absence of Father Coppinger from Wexford was the occasion of the fall of three men of mark in that county last April. Besides we require some Fathers to assist the people of the North, and men of strong constitutions to stand the great hardships of missionary life in the remoter parts of the kingdom. . . . I know your Paternity wishes me to send Fathers to cultivate Connaught and Ulster, but I have not men. I sent for Father Wale to go to Ulster, but found he could not yet leave the Earl of Ormonde."

On the 27th November he writes a long and interesting account of the noble behaviour of John de Burgo, Lord of Brittas, in defence of his religion. This "worthy servant of God and courageous Catholic," as Holywood calls him, was put to death for his profession of the Catholic Faith in October, 1607. In the same letter he writes, "One of our Fathers was in Limerick for two months before the Feast of St. Michael, when the new mayor was to be elected. He urged the people to choose a sincere and steadfast Catholic as mayor, and they elected a man of determination and spirit, who successfully resisted all the designs of the President."

1606. RENEWED PERSECUTIONS.

Some idea may be formed of the severity of the persecution directed against the Jesuits at this period from the following extracts. On the 14th January, 1606, Father Wise wrote from Waterford to his Superior: "The President keeps no moderation with us, and by his exactions and fines has reduced us to beggary." Again, on the 17th January, O'Kearney and Leynach write: "We are dispersed, and like night robbers, we long for darkness. Whatever is to be done must be done in the night time. No place is safe for us on account of the number of our pursuers." On the 23rd September, 1607, Father Wale writes: "We have nothing to say save 'persecution and persecutions!' For all that we are well, though we can never sleep securely without fear of our pursuers, who are hunting for us day and night. . . . We are most secure when we are in the mountains, or in bogs, lakes, caves, and such places."

1607. HOLYWOOD IN DANGER.

During the course of this year, 1607, Father Holywood

seems to have been subjected by his enemies to a very active pursuit; on the 22nd August Father Wise writes: "Our Pilot, Sacrobosco (Holywood) was fiercely pursued, but escaped; he is so accustomed to these storms, being generally in and about the court of Dublin, that he doesn't mind such things." Previous to this, on the 19th June, Holywood himself writes from Meath: "I have not been able to write since Easter, as I was obliged to go to remote parts in order to keep clear of the more than usually troublesome presence of our adversaries. In this retreat I devoted myself to help a very extensive diocese, and I did so at the invitation of its ruler. With our assistance he has set his province in very good order."

1609. SUPPRESSION OF INTEMPERANCE, ETC.

Owing probably to the pressure of persecution and the increasing danger and difficulty of writing, Father Holywood's letters begin to be less frequent at this time. In 1609 he writes: "Our Fathers have been most successful in restoring peace in families and among neighbours. . . . The inhabitants of twelve villages assembled to hear a Father preaching a mission, from which followed, among other good results, the abolition of 'treating' or drinking bouts. In one mission of five weeks six Protestant laymen and two ministers were brought into the true fold. In Waterford, while a minister was preaching, a dog belonging to a Catholic entered the church and ran away with the supper which was to be distributed after the sermon. The Protestant ministers sometimes praise our Fathers for their learning, for teaching the catechism in the native tongue, preventing robberies, causing restitutions to be made, and reforming abuses all over the kingdom. The people are all much attached to us, and the gentlemen vie with each other in trying to get us to stay with them, while we are on our missionary tours."

In this year 1609 Usher delivered a series of lectures in Trinity College partly with a view of refuting the "errors" of the Jesuit Holywood.

1611. GENERAL VIEW OF THIS YEAR'S WORK.

From a letter of Holywood's, dated the 4th November, 1611, and written in such manner as to disguise the names of both places and persons in the event of its being intercepted, we gather some few details as to the whereabouts of the various Fathers at this time. Father Gerott, the Admonitor of the Superior, had recently been sent to the County Wexford, and Holywood begs the General to send someone "who hath the

tongue of that country . . . to help the good old man, whose charity impels him to work beyond his strength." Three Fathers, O'Kearney, Wale, and another were at work in Kilkenny. West Munster was entrusted to the care of Leynach, assisted by Shine and Bourke. Bourke, it appears, was not yet a priest, but the Vicar-General of his native city, Limerick, was anxious to have him ordained. Fathers Morony and Kieran were in Connaught, Nugent and Galway in Meath, Lenan, Everard, and Saul with Father Holywood himself in Dublin. Cusack, the youngest of the Fathers, who was only twenty-eight years of age, was "resting from work this year, and going over subjects which he had studied in the schools so as to be better prepared for every kind of labour."; lastly, Father John Barnwell was to take up his residence shortly in Ulster, "where," says Holywood, "he will have as companion one who wishes to enter our Society; as soon as I shall find," he adds, "that he is able to keep another there or near him I will give him a fellow of our own." This was the first beginning of the residence of the Society in Ulster.

FATHERS LENAN AND LEYNACH—THE "SINEWS OF THE MISSION."

In this same year Holywood writes: "Patrick (Lenan) Andrew (Morony) and Nicholas (Leynach) are the great sinews of our mission, and of longest continuance here, of whose fruitful labours, in great variety of times I have been myself an eye-witness these eight years. Patrick studied his humanity here and at Oxford. He was Master of Arts in Douay and Bachelor of Divinity in Louvain, where he studied five or six years under Father Leonard Lessius and Doctor Stapleton of happy memory. As for Andrew, his learning and virtue are sufficiently known. Nicholas has great zeal and watchfulness, is circumspect in undertaking, and energetic in carrying out his business, . . . and truly when I heard him preach in a public assembly he gave me great satisfaction."*

MISSION TO SCOTLAND.

At this period it appears to have been the wish of the General, Father Claudius Aquaviva, that the Irish Fathers should also take charge of the Mission of Scotland, and efforts seem to have been made in this direction, but with the greatest secrecy. Speaking of the Scotch Mission, Holywood says:

* Father Nicholas Leynach or Leynich was a very distinguished preacher. A volume of his sermons in print is extant, consisting of 1,200 pages.

"We sent to sound the way, and see what might be done—of which labour some fruit hath already been gathered, and more will, if it shall please God; but of this matter the less noise the better." Some years previous to this, in 1605-6, we learn that Father Henry Fitzsimon, S.J., was in correspondence with the General and with Father Holywood in reference to the sending of some Irish Jesuits to the Orkney Islands.

1613. VISIT OF ONE OF THE FATHERS TO SCOTLAND, ETC.

In 1613 one of the Fathers of the residence in Meath went into the North, and passed over to Scotland, where he visited the remotest islands, in which the Catholics had not heard Mass for fifty years. When his presence was discovered by the heretics he was so hotly pursued that he was forced to return to Ulster, where he went through the country doing all the good in his power. "Another Father," says Holywood, "visited the North coasts and islands of Connaught, and during the Lent his sermons were attended by about eighteen hundred people."

Father Hogan says that "in Trinity College there is a paper labelled 'November, 1613. Names of Sundrie Priests, etc.' It gives the names and, generally, the precise places of abode of twenty-six members of the Society." In another report of 1613 it is said that Holywood and Robert Nugent "are for the most part in and near the borders of Westmeath, and reside chiefly in the Pale of Leinster." We learn that Holywood lived chiefly with Sir Christopher Plunket, of Dunsoghly, a relative of his, and father of one or two Jesuits. Everard, brother to Sir John Everard, was secretly harboured in Dublin, and Lennan lived in the house of Nicholas Netterville.

1616. IMPRISONMENT OF FATHER NUGENT IN DUBLIN CASTLE.

"In 1616," Father Hogan informs us, "one of Holywood's companions, Father Nicholas Nugent was taken prisoner at the house of his kinsman, Lord Inchiquin, and was imprisoned in Dublin Castle for four years. While in prison he composed pious Irish hymns, which became very popular, and were sung throughout Ireland. . . . . While Nugent was in prison he brought about the salvation of many."

1617. MISSIONS IN LONGFORD, LEITRIM, ETC.

In 1617 missions were given by two of the Fathers in Longford and Leitrim, which did much to prevent the people of

those counties from succumbing to the violence of persecution. In one of their missions they gave Communion to eight hundred people. After this one of these Fathers went to Ulster, where he had a very narrow escape of being captured. He preached every day for three weeks, heard many confessions, and converted four Protestants. From Ulster he returned to Meath, where he heard many confessions, and converted a heretic. He spent the Christmas with a "certain illustrious family," the members of which, though excellent Catholics, seem to have been a little too much devoted to the English practice of challenging each other to contests in drinking, to see who would hold out the longest. The Jesuit Father succeeded in putting a stop to this abuse.

PERSECUTION IN MUNSTER.

In Munster the violence of the persecution increased this year. The Jesuits were hotly pursued, and in order to discharge the functions of the sacred ministry they had to travel by all sorts of by-paths, and sleep at night in the open country or in old ruins; in one town they only escaped by hiding in the house next the jail, where their presence was not suspected. As usual, the Fathers devoted much of their time to hearing confessions, and vast numbers, we are told, flocked to the sacred tribunal, especially on the feasts of the four great Patrons of Ireland, SS. Patrick, Colomba, Malachy, and Bridget. A Sodality of the Blessed Virgin was this year established in Waterford, and numbered at the outset over fifty of the chief citizens.

CELEBRATION OF VALENTINE'S DAY.

In those times Valentine's Day was celebrated in a very different fashion from what it is nowadays, as we may judge from the following extract from Holywood's correspondence of 1617. "On St. Valentine's Day patron saints, which the Irish call *valentines*, are drawn for the year; crowds came to receive them, and promised over two hundred thousand acts of devotion, such as saying three Our Fathers or the Rosary every day, or giving alms once a week, etc." Fancy the effect it would produce on the people of Dublin if it were announced that the Jesuit Fathers of Upper Gardiner Street were prepared to celebrate the feast of St. Valentine by the distribution of *valentines* free of charge to all-comers. The practice, as it existed in 1617, would seem to have been a sort of adumbration of what is now known in connexion with the Apostleship of Prayer as the "*Treasury Sheet*," and as such might afford a useful hint to the authorities of the "Messenger" Office regarding the future devout celebration of Valentine's Day.

PREACHING ON THE PASSION IN CLONMEL.

In the West Munster residence the Fathers had rather a hard time of it this year. The soldiers were constantly on their track with the benevolent design of hanging the Jesuits up by martial law should they have the good fortune to catch them. In spite of it all they ventured out boldly at Easter time, and preached in public. At Clonmel one of them preached for three hours on the Passion in a large hall, and during the sermon the door was held by a sturdy band of "Tipperary boys," who prevented the soldiers from entering.

SUPPRESSION OF "WAKES" IN LIMERICK.

In the County of Limerick an octogenarian minister recanted his errors and was received into the Church. In another city, probably Cork, a leading tradesman died, leaving his earnings by will to be spent on drink at his wake by the principal men of his own trade. This example was followed by others till it became quite the fashion. One of the Fathers gathered together the heads of the trades and inveighed so strongly against the new custom that he succeeded in stamping it out. Father Hogan alludes to a similar act of one of Cromwell's soldier-saints who, "purifying his intention, left by will a sum of money to provide his Irish friends with whiskey and knives at his wake, that they might make merry and murder each other" for nothing at his expense.

CURING THE SICK.

"In Cork, a wealthy merchant and his wife had taken no food or sleep for three days, as their only daughter was given over by the doctor as dying. A Jesuit Father happened to call in, was brought to the chamber of death, and found a number of women watching round the moribund girl. He read the Gospel over her, put relics round her neck, and she began to look joyful and to speak. She got perfectly well that evening, and, after a discourse preached by the Jesuit the next morning, she went about doing her household duties as well as ever."

A PIRATE CONVERTED AND MARTYRED.

A famous pirate, who for years had ravaged the south coast of Ireland, and plundered and murdered many persons, was at length captured and committed to Cork Jail. While in prison the faith of his younger days revived within him, and he asked to see a priest; but no priest could be got to visit him, either

because they suspected a trap, or through fear of the guards. The Jesuit Father was absent from Cork at the time, but on his return, hearing of what had occurred, he made his way into the jail in disguise, heard the poor sinner's confession, and gave him Communion. Next day the parson came to pay him a visit, and by promises, threats, and persuasions endeavoured to get him to join in the Protestant prayers. It was all in vain; the man professed himself a Catholic, and declared that neither torments or death would ever induce him to abandon the faith. He was taken to Youghal, and there a promise of reprieve with a probable remission of the death sentence was offered him if he would conform to the Protestant religion. But no efforts could shake him. On the gallows he begged pardon for all his enormities, and begged the prayers of the Catholics that he might suffer in patience the death he was about to undergo for his crimes and for his profession of the Catholic faith. He was hanged in chains, and remained hanging for half-an-hour before he surrendered his soul to God.

LABOURS IN CONNAUGHT AND THE ARRAN ISLANDS.

Our Fathers," says Holywood, "worked through every part of Connaught in this year, 1617. One of these Fathers on his missionary tours drew immense crowds. . . . Another Father, by his preaching and influence, in a great measure suppressed gambling and drinking, and"—most difficult work of all—"converted a very stubborn English Protestant."

"The prisoners and such as were condemned to death were attended to by our Missioners, and on one occasion a Father, in disguise got to five men who were to be hanged and gave them instruction and all the Sacraments. One of "ours" spent six days in the Arran Islands, teaching the Catechism and administering the Sacraments, and, with other things he did among that primitive people by the power of his preaching, he converted a celebrated septuagenarian gambler."

1618. COUNTRY MISSIONS.

In 1618 owing to the vigilance of their pursuers, the Jesuits had to confine their labours almost entirely to the country parts. Here their ministrations were attended with great success. They had sometimes as many as a thousand persons assembled to hear them preach and to receive the Sacraments. Being unable to attend to all themselves, they appointed young men of intelligence to prepare the way for their coming by teaching the Irish Catechism in the hamlets and houses throughout the country. "The Fathers led a very hard life,

slept on straw, and fared sparingly on oaten cake, milk, and little fishes. The people were wretchedly poor, but most docile and anxious to be instructed, and their spiritual progress rewarded our Fathers for all the hardships of their mission."*

1619. WORK IN THE DUBLIN DIOCESE.

In 1619 the stress of persecution became somewhat relaxed, and in consequence our Fathers were enabled to carry on their ministrations a little more freely. This year, one of the Fathers of the Dublin residence went to Connaught, the other was sent to places nearer home. He gave Communion to three hundred Catholics, and converted two heretics and seven or eight schismatics in the space of a week. After this he went to the southern portion of the Dublin diocese, where the danger was very great owing to the fact that the Protestants were in great force in these parts. The Catholic population had been reduced to extreme penury under their cruel masters, and though they clung to the faith with the utmost tenacity they were almost entirely deprived of all the consolations of their religion, even when dying. It was only under the cover of darkness that they could venture to approach the Sacrament of Penance, and women, when about to give birth to a child, were obliged, under one pretence or another, to go to some distant place where they might have an opportunity of having the ceremony of baptism performed by a priest. This year one of our Fathers contrived to spend a month with these unfortunate people about the feast of the Assumption, hearing confessions and instructing them by day and night. "Crowds," says Holywood, "came to him; the sick were brought in carts, some not able to travel were carried on the shoulders of their neighbours, and many remained four or five days in one place waiting for their turn to go to confession; seven hundred went to the Sacraments, twelve schismatics were reconciled to the Church."

LIFTING THE VEIL.

Glimpses such as these of the labours of the Fathers of the Irish Mission, scanty and imperfect though they be, enable us in some sort to realise the greatness of the work done by our Fathers in these early years. It may well be questioned if in any other portion of the world the labours of the Society, taken as a body, have, considering the small number of those occupied in them, and the adverse circumstances under which

*Hogan's "Distinguised Irishmen," p. 488. Juvancy's Ms. Hist. at Munich, translated by Father John Morris, S.J.

they were conducted, produced greater or more solid fruits of piety than here in Ireland.

THE SCHOOL IN KILKENNY.

In this year, 1619, a school was established in Kilkenny which lasted until about the year 1649. One or two instances are recorded which seem to show the sort of spirit instilled into the boys who attended this school. One of them, who was a ward of the king, was pressed by his Protestant guardians to conform to the Protestant religion and go to church. The lad unhesitatingly and firmly refused, and, moreover, told his guardians that, rather than comply with their desire, he would abandon inheritance and friends and country, and go into exile in a foreign land. Another youth, a native of Waterford, displayed the same constancy and resolution in similar circumstances.

A BAND OF PIRATES CONVERTED.

The Cork Fathers gave a very successful mission in the far West of Munster. They had much to suffer, being often without food or drink, or a bed to lie upon at night. During this mission they converted and prepared for death almost all of a band of forty-seven pirates who had recently been captured, and among them a Moor and a Turk. On their way back they contrived to smuggle in though the gates of Cork a magnificent statue of the Blessed Virgin which had been purchased in Portugal, and which it took eight strong men to carry.

IRISH MISSIONS TO THE ISLANDS OF SCOTLAND.

One of the most remarkable events of this period was the Irish Mission to Scotland. Father Galway, a Cork Jesuit, set out, probably in 1619, on a mission to the Scotch Islands of Tesqua, Islay, Oronsay, Colonsay, Gigha, Cantire, Arran, and Cuin. In Islay Galway converted or reconciled to the Church about forty of the inhabitants, and said Mass for them, a sacred function which they had never before witnessed; thence he went to Oronsay, and afterwards to Colonsay, in each of which islands he reconciled about forty adults, and said Mass. In Jura he did likewise, reconciling forty adults, and baptizing eight children. In Cantire the Protestant Church was abandoned to the sexton and the minister, the latter of whom went in search of his flock with a body of soldiers armed with swords, pikes, and other offensive weapons, so that the Father had

barely time to seek shelter in a neighbouring hut whence he animated his new converts by reminding them of the constancy of their Celtic brethren beyond the sea. Many, indeed, were the hair-breadth escapes the good Irish Father had in his efforts to bring spiritual aid to these neglected Scotchmen in their island homes.

1621. ST JOHN BERCHMANS AND IRELAND.

In 1621 St. John Berchmans lay dying with a promise on his lips to pray in heaven for the Irish Mission. In the afternoon of the day on which he died, his friend Nicholas Radkai, and an Irishman named Roche, entered the apartment of the dying Jesuit. Among other requests Roche besought him saying, "Do not forget the vast wants of my poor country, you know them well enough." "Yes, yes," replied the Saint, "we will remember all that in heaven."

1622. SUCCESS OF THE IRISH MISSION.

On the 20th January, 1622, Father Holywood sent to the General the following magnificent testimony to the greatness of the work accomplished by the Irish Fathers: "Your Paternity has every reason to thank God for the great success of the Irish Mission S.J., the fragrance of which is the fragrance of a full field which the Lord hath blessed. People never cease admiring and extolling the charity and humility of our Fathers, who shrink from no labour or trouble for the salvation of souls, and who so live with the highest in the land that they attend to the lowliest."

On the 24th January, 1623, a proclamation was published by the Government ordering all Jesuits at once to quit Ireland under pain of death.

1624. THE ULSTER RESIDENCE. AN IRISH NOVITIATE.

In the January of 1624, Holywood writes to the General: "I have placed two Fathers in the Ulster residence. . . . The spiritual harvest is abundant and ripe in this region, and I congratulate your Reverence on the establishment of the Ulster Mission." These two Fathers lived separately so as not to attract notice, meeting together, however, occasionally, for their mutual help and consolation. Father Holywood was very anxious at this time to open a novitiate. "I have already," he writes, "a house prepared to receive novices, and all I want is your Paternity's permission to open a novitiate, which I have already asked on other occasions." Nor were candidates want-

ing for the labours of the Irish Mission. Four Ulster priests who had been educated in universities on the Continent had already offered themselves; another northerner was actually in the novitiate at Naples, and three more in foreign parts were eagerly desirous to join the Irish Mission. Some months afterwards we find the Superior again urging on the General the establishment of a novitiate in Ireland. In spite of his anxious endeavours in this direction, the project does not seem to have been realized till after his death.

ESTABLISHMENT OF RESIDENCES.

In the year 1624 an effort was made for the first time to establish fixed residences for the Irish Fathers. Bishop Roth, of Kilkenny, wrote strongly urging this measure on the attention of the Father General, and saying that no matter how things went, Ireland could on no account be deprived of the industry, piety, and erudition of the Jesuit Fathers.

1625. DEATH OF FATHER RAUGHTER.

In 1625 we hear of the death of Father Raughter, S.J., aged seventy-four. He was received into the Society by Father Holywood rather late in life. "So great was the opinion of his sanctity," says Holywood, "that the chief citizens vied with each other and had a tussle for the happiness of carrying his remains to the grave."

1626. DEATH OF FATHER HOLYWOOD. HIS ADMINISTRATION.

Father Holywood had now well nigh reached the end of his long and glorious career of fruitful labour on the Irish Mission. Under his vigorous and prudent administration this Mission had made wonderful and rapid progress, a progress all the more remarkable if we consider the adverse conditions under which our Fathers were obliged to labour. Of the truly admirable holiness and zeal of these pioneer Fathers of the Irish Mission we have had abundant evidence both in the record of their labours and in the testimony of their Superior, and it may be fairly said that nowhere, whether in the Old World or in the New, were the labours of the young Society of Jesus crowned with more consoling and resplendent fruits than here at home in Ireland.

Father Holywood died in Ireland full of years and merit on the 4th September, 1626. At the time of his death the Fathers of the Irish Mission were divided among five residences. It is not, however, to be assumed that these residences

were fixed domiciles in which two or more Fathers lived together in community. We know for certain that such was not the case in Dublin or in Ulster, where the Fathers lived in separate houses, and the application for the establishment of fixed residences, made by Bishop Roth, goes to show that it was not the case in other parts of Ireland. These "residences" were (1) the Dublin residence, (2) the East Munster residence, including Kilkenny, Waterford, and Cashel, (3) the West Munster residence which included Clonmel, Cork, and Limerick, (4) the Connaught residence, and (5) the Ulster residence. From these residences the Fathers went out in all directions, giving missions, during which they began to hear confessions at day break, gave Holy Communion at mid-day, and often up to four or five o'clock in the evening.

MEMOIR OF FATHER PETER KENNEY, S.J.

Father Peter Kenney was born on the 7th July, 1779, just six years after the suppression of the Society. His mother is said to have been a woman of remarkable piety, and possessed of high intellectual endowments. She trained up her son in all the exercises of piety, and by her example no less than her advice formed him to such practices of virtue as fitted his tender years. He soon proved himself an apt scholar in that best of all schools of virtue, a pious Irish home, and showed how abundantly he had profited by the lessons of holiness taught him in his early childhood by his excellent and virtuous mother.

EARLY LIFE.

It is told of him that while yet but little more than a boy, he joined one of the pious sodalities for young men which, even in the penal times, were to be found flourishing in the City of Dublin. It was the custom, it appears, for these young men to assemble after nightfall every evening to say their night prayers together in common, and listen to the public reading of some pious book. When these exercises were concluded, young Kenney, who somehow seems to have exercised as species of apostolate among them, would not unfrequently arise and address his young companions in words so full of eloquence and unction, urging them on powerfully to the practice of virtue and the avoidance of vice, that he generally ended by completely carrying away his youthful audience, and inspiring them with something of the fervent enthusiasm that burned in his own heart and kindled into words of fire on his lips. So powerful, indeed, were these addresses, and so attractive the eloquence

of the young orator, that even priests were known to come at times to listen to these little *ferverinos*. Such were the first beginnings of that masterly eloquence that in later years secured for Father Kenney the reputation of being one of the foremost English speaking pulpit orators of his day!*

STUDIES.

In the year 1802 we find Peter Kenney occupied in the study of logic and metaphysics in Carlow College. Already doubtless he had heard within his soul the call of God inviting him to leave the secular pursuits of men, and devote himself to the sacred ministry. In Carlow, as at the meetings of the Sodality in Dublin, his oratorical powers soon won for him a high reputation as a speaker. It was customary for the students to preach in turn in presence of their companions and professors. Young Kenney's subject, "The Dignity of the Priesthood," was no doubt a congenial one, and he spoke with so much eloquence and fervour that his hearers listened in rapt attention, and at the conclusion greeted the young orator with rounds of applause, in which even the venerable Superior joined heartily.

FATHER KENNEY ENTERS THE NOVITIATE

In the year 1804 Peter Kenney went to Stonyhurst. There is no means of determining when precisely he felt the first leanings of a vocation to the Society of Jesus. Probably the call came while he was in Carlow, or even earlier, for a short time after his arrival in Stonyhurst, on the 20th September, he entered the novitiate. Of the two years that followed we have no record beyond the bare statement that during this precious time he laid in all solidity the foundations of the religious life, and sowed the seeds of those virtues that shone forth so conspicuously in after years.

At the conclusion of the novitiate he applied himself, by order of his superiors, to the special study of physics and mathematics, in which he soon attained considerable proficiency. Now for the first time, owing probably to his close application to study, he began to show signs of failing health. His eyes in particular gave him a great deal of trouble. For these and

*According to another account young Peter Kenney was apprenticed to a coach builder, and these juvenile efforts were addressed to his fellow-apprentices at certain pious meetings held in the evening when the work of the day was done. In connection with these meetings Father Betagh is said to have remarked on one occasion, alluding to Peter Kenney: "I am training a young cock over there whose crow will soon make itself heard far and wide."

other reasons the superiors judged it advisable to send him to a milder climate. He accordingly received orders to set out for Sicily, there to enter on the study of theology.

THEOLOGY IN PALERMO.

It is needless to say that young Kenney's progress and ultimate proficiency in the sacred science were fully in keeping with the intellectual promise of his earlier years. Ample testimony to the success which crowned his efforts during these four years of theological study is to be found in a document still preserved in the Archives of Clongowes. In this document, issued by the Chancellor and officials of the University of Palermo, it is stated that he had made such marked progress in theological science as to deserve the highest honours of the University, but that the grade of Doctor of Theology had not been conferred upon him, as this could not be done without leave from the Very Rev. Father General, without whose permission ours were not allowed to accept University degrees. It was found that owing to the wars and dissentions, at that time agitating Europe, this leave could not easily be procured, and as the constitutions of the University prohibited the conferring of degrees *in absentia*, the authorities could not afterwards forward the diploma to Ireland, but instead, they had great pleasure in testifying to the distinguished merit and high theological attainments of the Rev. Mr. Kenney. This document has affixed to it the Chancellor's seal and the names of the theological faculty of the University.

Father Kenney was ordained during the later portion of the year 1808. His zeal soon found ample field for its exercise in instructing and bringing to the Sacraments a number of English and Irish soldiers who happened to be stationed in the neighbourhood.

EMBASSY TO PIUS VII.

During the course of this same year, 1808, the King of Sicily, being anxious to offer an asylum to Pope Pius VII., within his dominions, which were entirely out of the sphere of French influence, commissioned Father Cajetan Angiolini, S.J., to negotiate the matter with his Holiness. Father Angiolini chose Father Kenney as his companion in this important embassy, a fact which goes far to show in what high estimation he was held by our Italian Fathers. After no very long absence the two returned with the Pope's reply that he would never leave Rome save under compulsion.

In 1811 Father Kenney finished his theological studies, and

bade adieu to Sicily. He spent some months, possibly a year, in Malta, labouring among the English soldiers who garrisoned the island, working wonders in their midst and bringing them back to the fervent practice of their religious duties. His name lingered long in the affectionate remembrance of the inhabitants of this island.

FATHER KENNEY RETURNS TO IRELAND.

In the following year, 1812, began Father Kenney's long career of arduous and eminently fruitful labour in his native land. The Catholic Church in Ireland was then in a transition stage. It was at this time only beginning to emerge from the state of prostration and disability to which it was reduced by a long period of persecution. Though somewhat relaxed, the penal laws were still in force, and the dawn of Catholic Emancipation was as yet far distant. It may readily be conjectured from this that the affairs of the Irish Church were still but very crudely organised, and that a vast field of toil awaited earnest workers in a vineyard so replete with promise of a golden harvest.

FATHER BETAGH.

Father Kenney may justly be said to have been the foundation stone of the restored Society in Ireland. Old Father Betagh, the great link between the old and the new Society in this country, had just passed to his reward. He died in the previous year, 1811, at the ripe age of seventy years, and was followed to the grave by the love and veneration of the citizens of Dublin, both Catholic and Protestant. For many years past this great man, so worthy to be the representative of the old Society in Ireland, had been Vicar General of the Archdiocese of Dublin. During the years of the suppression he had become, for his sanctity, his learning, his eloquence, his zeal for souls, the light and ornament, not merely of the diocese of Dublin, but of the entire Church of Ireland. His death was looked on as a public calamity. On the day of his funeral many of the shops were closed, public business was in part suspended, and a large portion of the citizens followed his remains in sorrow to their last resting-place.

FATHER KENNEY AS A PREACHER.

Following in the wake of one so honoured and beloved, it is no wonder that Father Kenney was received with warm welcome by the venerable Archbishop and the priesthood of the

Dublin diocese. He set to work at once, preaching, giving missions, hearing confessions, directing souls, and discharging with wonderful zeal and fruit the various duties of the sacred ministry. He had now ample scope for the exercise of his great powers as a preacher. On nearly all the great occasions he was called upon. Thus he it was that preached the funeral oration at the death of the Archbishop; he occupied the pulpit at the solemn conclusion of the Jubilee of 1825, rendered all the more solemn by the fact that, owing to political troubles on the Continent, there had not been a similar Jubilee for fifty years before. Was there a bishop to be consecrated, or a new church to be opened, or a great festival to be celebrated, Father Kenney was pretty sure to be the preacher. On one occasion in particular he surpassed himself. The Archbishop was desirous of introducing into the country the custom of having an annual subscription in the churches towards the propagation of the faith in foreign lands. He chose Father Kenney to explain to the people in the Pro-Cathedral the nature and advantages of this association, and with such energy and eloquence did the preacher discharge his task that the pecuniary results were not merely that year but in succeeding years far beyond his Grace's expectations.

FATHER KENNEY APPOINTED VICE-PRESIDENT OF MAYNOOTH.

At this time there was question of appointing a president to the great Ecclesiastical College of Maynooth. With one accord the authorities of the College, headed by his Grace the Archbishop of Dublin, besought Father Kenney to accept the post. It was a position of no small honour and responsibility, and Father Kenney's humility shrank from undertaking a work for which he judged himself unfit. But the Archbishop would not listen to his remonstrance, and at length he yielded in part to the wishes of his Grace and of the College authorities. On two conditions only would he accept the distinction offered to him; the first was that the Archbishop himself should take upon him the name and authority of President, and then appoint Father Kenney as his Vice-President to remain in the College and look after the management of its affairs; the second condition was that his appointment as Vice-President should be only for one year, after which he was to be released from the burden of government, and allowed to devote himself to the great object which he had in view, the establishment of a college of the Society in Ireland. With great difficulty, and not without considerable hesitation, these two conditions were agreed to. The authorities judged it better that the College should enjoy the advantage of being under

Father Kenney's prudent and skilful administration, even though only for a year, rather than be entirely deprived of the benefit of his prudent direction and advice. Nor were they disappointed in their hopes. Father Kenney's year of office was most fruitful in the fervent spirit of piety and study and of exact attention to discipline which he infused into the students, and even to the present day his name is held in loving veneration and remembrance in the College.

FOUNDATION OF CLONGOWES COLLEGE.

In 1814 Father Kenney purchased the handsome demesne and residence formerly known as "Castle Brown," and now called "Clongowes," situated in the County Kildare. The money with which it was purchased had been carefully preserved and handed down from the time of the suppression by the Fathers of the old Society. Here, in the May of this year, 1814, a college was opened, to which students flocked from all parts of the country in such numbers that in the year 1818 there were over 220 boys in the house. To those who know the limited accommodation that existed in these early days, when Clongowes was scarcely half its present side, the wonder is how such a number could possibly have found room within the "Castle" walls; and one is not at all surprised to hear that, as a very natural result of overcrowding, fever broke out the following year among the boys, and the college had to be disbanded for a time.

Shortly before the advent of this sad calamity Father Kenney had, on the 29th September, 1817, been succeeded in the Rectorship of Clongowes by Father Bartholomew Esmonde. Father Kenney took Father Esmonde's place in the residence in Hardwicke Street, Dublin, where once again he devoted himself with the same zeal and fruit as before to the duties of the sacred ministry. Here he remained till the month of July, 1819, when a very important mission was entrusted to him by the Very Rev. Father Thaddeus Brzodowski, then Superior General of the Society.

FATHER KENNEY APPOINTED VISITOR IN AMERICA.

A Visitor, it appears, was wanted to organise the newly-established Mission of Maryland, and Father Kenney was chosen for the work. Of the prudence, discretion, and zeal with which he discharged this delicate and difficult task, we may judge in part by the high enconiums passed upon him by the Fathers of this and other American Provinces in later years. Thus the late Father Fulton, when addressing the community of Clon-

gowes in his capacity as Visitor of the Irish Province, referred in terms of the highest eulogy to the splendid work done by Father Kenney in America, and spoke of the affectionate veneration in which his name is still held by our Fathers in that country.

AGAIN APPOINTED RECTOR OF CLONGOWES.

Father Kenney returned from abroad in the May of 1821, and again took up his residence as Superior in Hardwicke St.; but only for a very short period; for in the following year he was again appointed Rector of Clongowes, and Superior of the Irish Mission. For the next seven years the story of Father Kenney's life becomes merged in the history of the Province and of Clongowes. They were years of no small trouble and anxiety for the Superior of the Irish Mission.

OUTCRY AGAINST THE JESUITS.

The spirit of intolerance was still abroad among the Protestants, and they were beginning to look with suspicious and malignant eyes upon our Fathers and the work they were doing in the country. The old cry against the Jesuits was raised: they were intriguers, fomenters of discord, a standing menace to the public peace, and so forth; and to such a degree did this crusade of bigotry extend, that at length, in 1823, a petition was sent up to Parliament by a number of zealous Irish Protestants, true and loyal subjects of His Majesty, begging that measures would be taken by the Government to check the dangerous machinations of the Jesuits.

In this rather perilous crisis, Father Kenney's diplomatic skill and great personal influence did much to disarm opposition. It was probably at his suggestion that a large number of influential residents in the neighbourhood of Clongowes, mainly Protestants, headed by the chief of the Irish nobility, in the person of the Duke of Leinster, sent up a counter representation to the English House of Lords declaring that they were intimately acquainted with the Jesuit Fathers resident in the County of Kildare, and that they were able from their own personal knowledge, to assert that they never took any part in political affairs, and were entirely devoted to the education of youth; moreover, that whatever influence they exercised was directed towards the promotion of public peace and concord.

Nor were these good friends of the Society the only persons to defend the reputation of the Clongowes Jesuits. Even in the public newspapers the cause of the Society was advocated, and its opponents were convicted of gross and palpable ignor-

ance, or wilful misrepresentation, of the real nature and object of the Jesuit Order.

In spite of these assurances the Government became alarmed at the growth of Jesuit influence in Ireland. The bigoted Orange faction was strong, and their representations could not be overlooked. It was accordingly decreed that an enquiry* should be instituted into the methods and aims of the Irish Jesuits, and Father Kenney, as their representative, was summoned before the Chief Secretary and the Privy Council.

In presence of a tribunal hostile to the Catholic religion in general, and to the Jesuits in particular Father Kenney's wonderful gifts of prudence and circumspection carried him triumphantly through what must have proved a rather trying ordeal. In clear, concise, and vigorous language he gave his evidence, and answered the questions put to him regarding the nature and objects of the Society; and so much impressed were the authorities by his prudence and erudition, and by his manly and outspoken defence of his religious brethren, that they professed themselves satisfied, and dismissed him with every outward mark of respect and esteem.

FATHER KENNEY, FIRST VICE-PROVINCIAL OF IRELAND.

In 1829 Father Kenney went to Rome to assist at the General Congregation, in the course of which it was decreed that Ireland should be raised to the rank of a Vice-Province, and that Father Kenney should be its first Vice-Provincial.

SECOND VISIT TO AMERICA.

The following year he was again sent to America as Visitor, and on this, as on the previous occasion, he won for himself the golden opinions of all with whom he came in contact. Efforts were even made to keep him in America, and it is said that in more than one diocese the ecclesiastical authorities made strenuous endeavours to secure his appointment to the vacant bishopric. Unfortunately there are no details at hand regarding Father Kenney's labours in America, but doubtless a full account of them can be found in the archives of the Society in that country. That so little apparently was known of his doings as Visitor may be set down to Father Kenney's own humility, which would fain have buried in oblivion the record of his zealous labours in the New World.

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* The enquiry here alluded to seems to have taken place some years subsequent to that in which the representations were made to Parliament.

FAILING HEALTH.

On his return from his second visit to America, Father Kenney was appointed Superior of the Residence in Dublin. His health, never, apparently, robust, now began to show visible signs of breaking down. He had never spared himself, and the effects of hard work, accompanied by the mental strain and anxiety inseparable from his position as Superior, were every day growing more noticeable. In truth, the evening of that long and glorious day of fruitful labour in the vineyard was drawing on apace, coming, alas, all too soon in the eyes of his fellow-labourers, who had grown up around him, and had learned to love and venerate him as the second father and founder of the Irish Mission.

COMMISSIONED TO GO TO ROME AS PROCURATOR.

To the last, though broken down and unable for his work, Father Kenney remained at his post. He was determined to keep on working to the end, and die in harness. He assisted at the Provincial Congregation of 1841, in which he was elected procurator of the Vice-Province of Ireland, and commissioned to go in this capacity to Rome.

LAST JOURNEY AND DEATH.

Travelling in those days such a distance was a much more arduous undertaking than in the present era of comfortable and rapid transit. It happened, too, to make things worse, that the season had been phenomenally wet, and in many places, especially in the South of France, the rivers had overflowed their banks and rendered it very dangerous or even impossible to travel. Making the journey under such conditions, at an advanced age, and in bad health, it may easily be imagined how much Father Kenney had to suffer. But he was not the man to shrink from the fulfilment of a duty laid upon him by obedience, even though it cost him sore. He struggles on upon his last great *via dolorosa* till he reached the gates of the Eternal City, and there the great unyielding spirit of self-sacrifice that had hitherto upheld him had itself to bow beneath the stern mandate of exhausted nature. He lay down upon his bed the victim of a burning fever, and he never rose again.

Here the record fails us. We must, for want of information, throw a veil of silence over the dying moments of the saintly Irish Jesuit breathing forth his soul upon a foreign soil. It was part of God's mysterious providence that he should breathe his last among persons who were comparatively strangers, far from

those he knew and loved so well. In Rome, the centre of the Christian world, at a distance from his native land, and from the scene of his laborious life, Father Kenney's great soul went to its reward exceeding great, upon the 19th November, 1841, at the age of 62 years.

FUNERAL.

The news of Father Kenney's death was made known to the public in Dublin on the feast of St. Francis Xavier, December 3rd. Those who had often listened on that day to his eloquent panegyrics of the Saint now assembled in vast crowds in the Jesuit Church, Upper Gardiner Street, to testify their deep and heartfelt sorrow at the death of one so gifted, and so widely known and esteemed. His Grace, the Archbishop of Dublin, with whom Father Kenney had always been on terms of the closest friendship, was deeply grieved at the news of his death, and in a letter of condolence, addressed to the Superior of the residence, he said that, not merely the Society of Jesus, but the entire Irish Church had sustained an irreparable loss in the death of so saintly and so illustrious a man. Moreover, his Grace decreed that solemn public obsequies should be performed for the deceased Jesuit, both at this time and on the anniversary of his death, at which he himself presided, and which were attended by a large number of the Dublin clergy, and a great concourse of the faithful. Similar demonstrations of respect were shown by the professors and students of the College of Maynooth, where Father Kenney's name was held in such affectionate remembrance, and by many of the bishops in their dioceses throughout the country.

There is a good picture of Father Kenney, painted in oil, in the reception room in Clongowes. It represents him with massive features, projecting eyebrows, and an air of determination combined with gentleness and calm serenity.

The fact of his being twice chosen to fill the delicate and difficult post of Visitor, and the important positions he held in is own Vice-Province, point him out as being a man of exceptional powers as an administrator and superior. Even in the meagre record of his life, which has come down to us, we find ample testimony to his prudence and discretion in the management of affairs. Attention has been called to his remarkable powers as a preacher, his fame in this respect has been echoed down in accents of unmeasured praise even to our own times.

Of his interior virtues we are told but little. We may repeat of him what Father Faber says of other hidden saints, that he rests unknown in God's bosom; but the little that we

do know tells us that he was a man of ardent zeal for souls, of deep humility, and of unsparing self-sacrifice and abnegation.

Note A.

The following is the text of the Petition sent up to the House of Lords on behalf of the Jesuits, to which allusion is made in the preceding pages:—

To the Right Honourable and Honourable the Lords Spiritual and Temporal in Parliament assembled.

The Petition of the undersigned Nobility, Magistrates and Gentry of the Co. Kildare, Ireland,

Humbly Sheweth

That your Petitioners have learned with surprise and regret that it is proposed to annex to the Bill for the relief of his Majesty's Roman Catholic subjects certain penal enactments against a body of men whom yr. petitioners believe to deserve the protection of the State, they allude to a body of men in Ireland usually known by the name of Jesuits.

As your Petitioners are informed that petitions have been presented to yr. honourable house, against that Body from remote counties in which none of its members exist, yr. Petitioners, the resident Nobility, Magistrates, and Gentry of the Co. Kildare, in which they actually reside, feel themselves called on by justice and truth to assure yr. honourable house that during the entire period of their establishment in this country their conduct has been such as to entitle them to the full protection of the Law.

Your Petitioners certify to yr. honourable house that devoted to the employment of instructing youth, a duty eminently useful in Ireland, they have uniformly refrained from all political assemblies, and that since their establishment in this county there has been less party spirit, less political agitation, and less religious animosity in this than in any other Co. in Ireland. While their humble labours have mainly contributed to improve the moral condition of the poor around them, their practice and their precepts have constantly inculcated submission and respect to the Laws, fidelity to the King, and attachment to the constitution.

If a single one of these statements can be refuted we abandon them to the severity of the proposed enactment; but if these statement are facts, and we pledge ourselves to yr. honourable house that they are so, then we trust that yr. honourable house will not consent to inflict a penal enactment at once impolitic and unjust, *impolitic* because it tends to insult the Catholic Body by stigmatising a useful and unoffending portion of its members; *unjust* because it inflicts a penalty without a crime.

Your Petitioners then confidently trust yr. honourable house will not tarnish the British name by an act of injustice, or impede the work of conciliation by a measure so ungracious and uncalled for.

And your Petitioners will ever pray, etc.

(Here follow the signatures of the Petitioners in their own handwriting.)

LEINSTER.

Cloncurry.

Arthur Henry, J.P.
Alexander Mansfield.
Walter Henry Mansfield, J.P.
Brian Molloy, J.P.
Henry W. Thompson.
John Lewis O'Farrell.
Dominick O'Reilly, J.P.
Richard Dease, J.P.
John Cassidy, J.P.
Robert Cassidy.
Henry Cassidy.
Walter O'Reilly.
Thos. Fitzgerald, J.P., late Lt. Col.
Robert Archibold, J.P.
James Archibold.
Patk. Walsh.
Richard More O'Ferrall.
Amb. O'Ferrall.
Francis MacDonnell, J.P.
C. Nangle.
Thos. Kearney, J.P., and Ad. Commy. Genl.
R. W. Doyle.
Archd. Douglas.

Note B.

The charges brought against the Society by the Protestants, to which reference is made above, are thus summed up in a document entitled "*Remarks on the case of the Jesuits*," written and published at this period in refutation of these charges.

"I have endeavoured to collect from what has been recently said against the Jesuits in and out of Parliament the alleged grounds for the expediency of making provision for the gradual suppression and final prohibition of the Society of Jesus in the United Kingdom; and they appear to be principally these:—That the obedience which the Jesuits are required to pay to the Pope and other superiors, being aliens and residing abroad, is incompatable with their allegiance to the King; and that their expulsion from all the Catholic States of Europe during the last century, affords strong presumption of the expediency of suppressing them here."

The writer, who signs himself *A Friend of Justice*, and who, according to a note written by hand on the back of the document, is none other than Father Charles Brooke, the Provincial of England, quotes an assertion made by Father Kenney before the Commissioners of Irish Education: "Allegiance," says Father Kenney, "is a duty which a subject owes to his sovereign before any other obligation is contracted, whether to Bishop or superior, and he is therefore already bound by that prior duty."

Note C.

Of the forty sections contained in the *Catholic Emancipation Act*, sixteen are strictly penal; and out of these sixteen, six are directed against the Jesuits; for example, the 29th section stands as follows:

XXIX. If any Jesuit, etc., shall after the commencement of this Act come into this realm, he shall be guilty of a misdemeanour, and being thereof lawfully convicted shall be sentenced to be banished from the United Kingdom for the term of his natural life.

The 34th section regards Jesuits already in the country.

XXXIV. Any person admitted a Jesuit, etc., shall be deemed guilty of a misdemeanour, and being thereof lawfully convicted shall be sentenced to be banished from the United Kingom for the term of his natural life.

These portions of the Act of *Catholic Emancipation* have never been repealed, hence at the present moment, according to the letter of the Statute Book, Jesuits and other religious "bound by monastic or religious vows" are outlaws, banished from the kingdom.

Father Kenney's first companion.

Father Matthew Gahan was born in Dublin, September 7th, 1782. He entered the Society at Hodder, September 7th, 1805. He was professed of the four vows in 1833. He had studied at Stonyhurst and Palermo, where he was ordained priest on the 16th of July, 1810. In the November of the following year he returned to Dublin, and for five years assisted as curate in the parishes of St. Michan and St. Nicholas without. From 1816 to 1822 he was Minister at Clongowes, was then called to Dublin to help Father Aylmer in the Hardwicke Street Residence, where he remained until 1824. He was then sent to the Isle of Man, the Catholics having petitioned for a priest to be sent to them. Here he laboured amidst great privation and discouragements. He built a chapel at Douglas and at Castletown. He died in his fifty-fifth year, after only five days illness—February 22nd, 1837. Dr. Oliver, in his Collectanea S.J., calls him the "Apostle of the Isle of Man."

Brother James Jones.

James Jones, Scholastic, born at Ardcart, 1st November, 1785; died September, 1809. According to Dr. Oliver he was sent from Carlow to Stonyhurst in 1805. On leaving Stonyhurst, owing to delicate health, he was not permitted to join the novitiate. Just before his death, in 1809, Father Sewall, S.J., received his vows at Liverpool. (Oliver, Collectanea S.J.)

BROTHER MICHAEL FLYNN.

Michael Flynn, born in Ireland; entered the Society at Hodder as a temporal Coadjutor about 1807, and died 1809. (Father E. Hogan's Chronological Catalogue).

BROTHER EDMUND COGAN.

Edmund Cogan was born in Cork; entered the Society at Hodder, Stonyhurst, September 7th, 1807; died at Palermo, October 14th, 1810.

Father Provincial Zuniga, writing to Father Plowden, says of him: This pious scholastic "was beloved by all, died most placidly the death of the just, and wore in death the same amiable expression of countenance which he had in life."

He went together with Messrs. Aylmer, Esmonde, St. Leger, Ferley, and Butler to Palermo to make their noviceship, as appears from a letter of Father Sewall's, S.J., dated, Stonyhurst, 7th July, 1807.

"The names of he young men are—Barth. Esmonde, from Kildare; Paul Ferley, Dublin; Car. Aylmer, from Kildare; Robert St. Leger, Waterford; Edmund Cogan, from Cork; James Butler, Dublin. They are all young men of abilities, have done very well in their studies here, and are likely to do credit to their country, and Mr. Plowden speaks much in praise of them all."

There is a very interesting letter of his in the Irish Archives, written from Palermo to Master Roberty Haly (after Father R. Haly, S.J.) then a boy at Hodder, Stonyhurst.

BRIEF MEMOIRS OF THE FATHERS AND BROTHERS OF THE SOCIETY OF JESUS WHO DIED IN CLONGOWES UP TO 1836.

(Translated *verbatim* from the original Latin *MMS.* preserved in the Archives of the Irish Province, S.J.)

FATHER JAMES BUTLER.

In the year 1820, on the 22nd August, Father James Butler. He was a man no less admirable for his profound erudition in every branch of learning than for his childlike simplicity. Instinctively he shrank from every sort of show and ostentation. When scarcely twenty-five years of age he taught theology with great applause. [He had taken out his degree of D.D. at

Palermo in 1814, on the Feast of the Assumption, and came up to Dublin for change of air. In a day or two it was evident his dissolution was at hand. His last words were: "Farewell, I am dying. I shall see Clongowes no more. Salute the community in my name; assure them of my sincerest affection." Two days later (he died on the 22nd of August) a train of sorrowing friends and admirers followed his remains to the grave in Mainham Churchyard, adjoining the demesne of Clongowes. His bones now rest in the College Cemetery.] *Vide* Collectanea S.J.

So unsparing was he of himself and so assiduous in the pursuit of learning, and in training youth in piety and in the liberal arts, that, by his incessant application to work, he wore himself out prematurely, and died before he had reached his nine and twentieth year. Being asked by someone who was standing by him at his death, whether he would not like to renew his vows, as is the custom, before he died. "There is no need," he answered, "I have had the habit of doing so every morning from the time I first entered into religion."

FATHER CLAUDE JAUTARD.

In the year 1821, on the 25th October, Father Claude Jautard, a Frenchman. Flying from the fierce political storms raging in his own country he had taken refuge in Ireland twenty-five years previous to his death. He was one of the few surviving Fathers of the old Society, and could seldom speak of it without bursting into tears. He was wont daily to recite a litany composed of the names of the Jesuit Saints and *Beati*, at the end of which he would sometimes put himself the question whether his own lot would one day be among these saints in heaven; and on these occasions he could not restrain himself from shedding copious floods of tears. He was most faithful in observing common life in its minutest details. Even in the most advanced old age, and when well nigh bent to the earth with weight of years, he would creep each day to the altar to offer up the Holy Sacrifice.

FATHER CASIMIR HLASKO.

In the year 1831, on the 27th January, Father Casimir Hlasko, a Pole, a man of remarkable simplicity and innocence of mind. His love for the Society made him resigned to the sorrows of exile. He was a model of obedience both in word and deed, and most exact in the performance of his duties. He was very diligent in reciting the Divine Office, and, unless when prevented by sickness, never omitted to offer the Holy Sacrifice

daily. [He was born 2nd March, 1784; entered the Society 2nd August, 1799. He came to Clongowes 1820, where he remained until his death.]

FATHER WILLIAM DINAN.

In the year 1836, on the 24th May, Father William Dinan, Procurator of the College. He was very remarkable for his devotion to the Blessed Virgin, for his love of the Society, and care for the poor. His death was a source of wonder and edification to all on account of the heroic fortitude he had displayed during his last illness. On one occasion, holding out his hands all swollen with dropsy, he said to someone: "Look at these hands, how unsightly and shapeless they are! But what does it matter, seeing that I am going to God?" [He was born 10th January, 1778; entered the Society 7th September, 1805. He studied at Stonyhurst and Palermo. He is buried at Clongowes.]

BROTHER NICHOLAS FITZHARRIS.

In the year 1816, on the 22nd December, Brother Nicholas Fitzharris. A truly spiritual man, and very devout to the Sacred Heart of Jesus, he was full of pity for the suffering souls in purgatory, and had the habit of frequently reciting the beads for their relief. [He had studied at Maynoth. Father Plowden calls him a youth of great merit, truly living *sine querela*. He died at Clongowes College, December 22nd, 1816.]

BROTHER MICHAEL CASEY.

[Born in Dublin, May, 1783, was the second Jesuit of the restored Society to die in Ireland. He died at Clongowes, September 5th, 1818. (Father E. Hogan, S.J., and Father Vivier, S.J.)]

BROTHER WILLIAM SHEA.

In the year 1819, on the 4th April, Brother William Shea. Although afflicted with extremely bad health, he was ready for every kind of labour. He died a martyr of obedience, having contracted a fatal malady while accompanying a young lad to Dublin in compliance with the Rector's orders; a species of fever known as *typhus* was at that time raging fiercely in Dublin, and spreading the greatest terror throughout the country. [He was born in Dublin, in April, 1789; entered the Society at Hodder, September 7th, 1810.]

BROTHER JOSEPH McCLUE.

In the year 1821, on the 19th May, Brother Joseph McClue, scholastic. A notable example of heroic conformity to the Divine Will. In the very flower of his youth, and at a time when there appeared to be absolutely no prospect of the near approach of death, he suddenly and unexpectedly received the news that owing to an imprudent remedy that had been administered to him, no hopes could be entertained for his life. With most entire submission to the Will of God, he calmly awaited the approach of death. In the midst of his religious brethren, who were summoned round his deathbed, and fervently commending himself to their prayers, he gave up his soul to God.

BROTHER ROBERT SHERLOCK.

In the year 1822, Brother Robert Sherlock, temporal Coadjutor. He died on the octave of the Feast of the Holy Innocents, towards whom he had always had a special devotion, and whom he had sought to imitate in the religious simplicity that characterised him in his every action. He was remarkable, too, for his obedience and for his charity towards the poor. To help them in their necessities he scraped together every little fragment of food that could be found, and gave it to them. He was most fervent in every practice of piety. Being asked in his last illness whether there was anything he desired, he raised his eyes to heaven and said, "What can I desire except to enjoy God in heaven?"

BROTHER JOHN DOYLE.

In the year 1822, on the 27th January, Brother John Doyle, a temporal Coadjutor. He kept God ever present to his mind by the constant exercise of mental prayer. From this fountain his other virtues were derived as from their source, and all his virtues seemed to tend towards the development of the interior spirit. He was remarkable for his humility, being never known to utter a word in his own praise, and he was most diligent and faithful in his observance of the virtue of obedience. It was his delight to speak of the advantages and blessings that flow from the cultivation of this virtue. So modest was he that, even in a passing way, he studiously avoided making any mention of the other sex. In short, in the faithful and exact discharge of every duty, and in the perfect performance of his spiritual exercises, he was a remarkable and edifying example to his religious brethren.

BROTHER MICHAEL BENNETT.

In the year 1829, on the 6th October, Brother Michael Bennett, a temporal Coadjutor. For many years he discharged the unpleasant and difficult task of attending on the boys and visitors, and though often detained by his duties till a late hour at night, and obliged to be at his post again in the early morning, he exercised wonderful command over his naturally hasty temper, and was always faithful in the performance of all his spiritual duties. Having fallen into delicate health, he was sent home to his relations by the superior, in the hope that change of air might effect a cure. With so much tranquility did he await his death that on the eve of the day on which he died, finding himself able to walk out of doors, he availed himself of the opportunity to mark out a suitable site for his own grave! [He was born in 1785; he entered the Society 1st February, 1817.]

BROTHER PETER LAWLESS.

In the year 1831, on the 9th January, Brother Peter Lawless, a temporal Coadjutor. He was singularly honourable and straightforward. His one thought seemed to be the diligent discharge of his duties. He was most careful to avoid anything that might give offence to others, or wound charity in any degree. [He entered the Society 9th October, 1821, and died at Clongowes College.]

OBITUARY NOTICES.

FATHER DENIS MURPHY.

Father Denis Murphy was born on the 16th of January, 1833, at Scarteen, one mile to the north-east of Newmarket, Co. Cork. He was the eldest son of Timothy Murphy and Joanna O'Connell. When he was five years old his family removed to Kanturk, where he received his early education before going to Clongowes. He had finished the class of rhetoric when only fifteen years old, and he entered the Society on the 26th October, 1848, making his noviceship at Dôle. After his novitiate he taught all the classes in order at Clongowes up to rhetoric, from the year 1852 to the year 1858. In 1859 he studied philosophy for a second year at Bonn, and the following year he began his theological studies at Paderborn; but after one year he was transferred to St. Beuno's, in Wales, where he finished his fourth year in 1863. One who succeeded him there remembers the high reputation he had left behind him. A

clever fellow-student, himself greatly devoted to moral theology, said he would prefer to consult Father Murphy rather than some distinguished professor (I forget whom) because you were sure to get from him at once a clear, sound, practical decision.

On his return to Ireland he again taught humanity and rhetoric at Clongowes, and in 1866 logic.

In 1867 he made his Tertianship at Manresa, in Spain. On returning to Ireland he taught rhetoric in St. Stanislaus College, Tullabeg. During the five following years he taught in the College of the Sacred Heart, Limerick, filling also for most of the time the office of Minister. From 1874 to 1882 he was attached to the missionary staff, of which he was Superior for the last seven of those years. Between 1883 and 1888 he taught in the University College, Dublin. He next taught moral theology at Milltown Park for two years, and then for two years canon law. The last four years of his life were spent in University College, St. Stephen's Green, Dublin.

During this last period he was chiefly "Scriptor." Ten years before the end he had been appointed by the Bishops of Ireland promoter of the cause of those who had given up their lives for the faith in the dark Penal Times. This led to the composition of his last work, "Our Martyrs," which was not published till after his death, though he had seen the last sheet through the Press. His other works are "The Life of Red Hugh O'Donnell," "The History of Holy Cross Abbey," "Cromwell in Ireland," "The Annals of Clonmacnoise," and a "School History of Ireland."

Father Murphy died unexpectedly during the night of May 17th, 1896, in his sixty-fourth year, and in the forty-eight year of his religious life. May he rest in peace.

REV. JAMES LYNCH, S.J.

James Lynch, the sixth son of Joseph Lynch, J.P., and of Belinda, his wife, was born at his parents' residence, Roebuck, Mount Nugent, Co. Cavan, in the month of December, 1852. The family was an old and highly-respected one in the county, and had clung loyally to and faithfully treasured the ancient faith through the dark ages of persecution.

His mother was daughter of J. Breen, M.D., Dublin. From both parents he inherited, not alone the rank which the world prizes, but something far more precious than gentle birth, a truly Catholic spirit. Up to his thirteenth year James enjoyed all the refining influence of a happy home, and to this may be traced in a great measure that delicacy of feeling and thoughtfulness for others which distinguished him in after life.

Believing his character to be now sufficiently formed to

battle successfully in the little world of a public school, he was sent in 1865 to Carlow Lay College. Whatever hopes his parents may have formed, the boy himself had not at this time any settled determination to become a priest, and it was only some five years later that he entered the Ecclesiastical College. It was during the ensuing year that, the Holy Spirit speaking more intimately to his heart, he decided to consecrate himself entirely to God, and to become crucified to the world, its honours, and dignities by entering the Novitiate of the Society of Jesus.

This he did in the year 1871, when he began his religious life under the watchful guidance of that most kindly and zealous master of novices—Father Sturzo. Now, indeed, and to the end of his days, might it be truly said of James Lynch that his life was hidden with Christ in God. Naturally shy and modest, under the influence of grace Father Lynch became a man after St. Ignatius' heart, a man in whom the superficial observer could behold nothing remarkable, but who, to the truly observant, was all the more remarkable on this account. The greatest victory is to overcome oneself, and he who has thoroughly succeeded in doing this is enabled to keep under perfect control all peculiar personal characteristics, and with St. Paul become all things to all men.

This was ever Father Lynch's great object, to attain which he ever devoted himself with untiring zeal and devotion to the duties entrusted to him, and by the faithful performance of them he was ever building, stone by stone, that temple, not made by hands nor seen by men, which was destined to adorn the Holy City of God throughout all eternity.

On the completion of the two years' novitiate, the young religious was sent to Roehampton to study rhetoric for twelve months, and from this he went directly to Louvain, devoting himself for three years to philosophy. Returning to Ireland, on the completion of his philosophical course in 1877, we next find him in Clongowes Wood College, where for three years he fulfilled the arduous duties of Prefect of Morals. In this position he was in direct and constant contact with the boys, attending to their discipline, regulating their games, and directing and participating in their recreations. Boys are quick to recognise and appreciate one who is truly devoted to their interests, and they appreciated fully Father J. Lynch.

In 1880 Father Lynch commenced his theological studies, spending two years in Louvain, where the climate and work proved too severe for his delicate constitution, and he was obliged to return once more to Clongowes, where he was ordained in the year 1882 by the late Right Rev. Dr. Woodlock. He left Clongowes Wood immediately after his ordination, and the

next seven years of his life were devoted to prefecting or teaching in Tullabeg, Clongowes, and Belvedere.

It was on the 2nd February, 1890, he took his last vows. At that time he was minister at Milltown Park, and in July of the same year he was appointed minister of Mungret College; and in the following year we find him filling the same post in Galway, where he was stationed for the next four years.

The nature of the duties in which Father Lynch was employed during those years brought out in strong relief another beautiful trait of his character, or, rather it was still the same shown in a different light. Utterly unselfish and self-sacrificing in looking after the material needs of the Community, he spared no pains to make others comfortable and to provide for all their wants—it may even be said with truth that it was this forgetfulness of self that led eventually to his death. During the summer of 1895, many of the Fathers at Galway were away giving retreats, and this caused a great deal of extra work to devolve upon him. The care of the house and the duties of the confessional were beyond his strength, and he fell seriously ill. He rallied sufficiently to be able to go to Dublin in the month of September, but here his life was again endangered by a severe attack of hemorrhage. When he had recovered sufficiently to travel he expressed a wish to come to Mungret in the hope that the pure, fresh air might restore him again to health. He came to Mungret in July, 1896.

On Christmas Day, 1896, he wrote the last letter of his life. It was addressed to his brother, Father Henry Lynch, S.J., who had gone to Australia in the autumn of that same year. In this letter, after wishing Father Henry a "Happy New Year," the writer adds most touchingly, "Before this reaches you I shall have left this world." It was too true.

With the old year the old life for him had ceased. His exile was ended; he had reached the eternal shores bright in the dawn of eternal day. The Society of Jesus had lost another child upon earth, but had gained a powerful advocate in heaven. —R.I.P.

JOSEPH WILLIAM STEPHENS.

Joseph William Stephens, born in Dublin, 24th April, 1877. Lost father, whose only child he was, at an early age, and not long after his mother married a man named Judge, and therefore the boy came to be called William Judge, the name by which he was generally known until he entered the Society, when he resumed his name of Joe Stephens. Like so many others he was befriended by P. Michael Waters, who got him into Belvedere, where he studied for some years, being in same

class with one or two who were scholastic novices when he was a lay brother novice in Tullabeg. From Belvedere he went to Mungret as an apostolic student; but his always delicate health broke down and he was obliged to leave. Some months later he was sent down to Tullabeg in the autumn of 1895 as a lay brother postulant. On the 23rd May, 1896, he received the gown and began his novitiate, hoping to take his vows two years later on the Feast of Pentecost; but exactly seven months after his admission he died on the 23rd January, 1897, after about a fortnight's illness. As a postulant and novice he gave the greatest edification. Notwithstanding his diminutive size, weak frame, and poor health, he was a model to all by his obligingness, willingness, and unsparing hard work, and was universally respected and liked by all. His constant fear was that ill health should cause him to be dismissed, and his constant wish was that he should rather die in the novitiate than have to leave. He is buried in the graveyard at Tullabeg, at the feet of old Brother Cooney.—R.I.P.

BROTHER HANLY.

Brother John Hanly was born on the 24th June, 1832. He entered the Society as a lay brother on the 23rd May, 1858. For many years past the Lay Brothers had made their novitiate in Clongowes under the spiritual guidance of Father Bracken, until, in the year 1860, the Lay Brother Novices were, with a few exceptions, transferred to Milltown Park. Brother Hanly was among the last of those who received their early spiritual training in Clongowes. Here he remained as Infirmarian and Sacristan till the year 1867, when he was placed in charge of the Sacristy in Gardiner Street. In 1871 he was made Buyer and Dispenser, and the following year he was removed, first to Clongowes where for a short time, he resumed his old posts in the Sacristy and Infirmary, and then to Galway, where he remained as Sacristan till 1877. In the course of this latter year he was transferred to University College, where he remained for four years as Buyer and Dispenser. In 1881 he went for a year to Limerick, and the following year he returned once more to the home and work of his early years in Clongowes, where he remained till his happy and holy death in January, 1897.

Old Clongonians recall with pleasure the kindly smile and the gentle word with which Brother Hanly never failed to receive them, when, as boys, they sought his aid in their pains and aches, whether real or imaginary. And others besides boys can testify to the patient and loving care with which he tended them in their days of sickness. Though sixty-five years of age,

and suffering from a distressing form of heart-disease, he continued to discharge his arduous duties as Infirmarian to within a few months of his death. About the month of September he became so feeble as to be absolutely unable to continue his work. During these last few months he was confined to his room, where he, whose great delight it had always been to help the sick and sacrifice himself in their service, now felt it his sole regret that he was obliged to become what he considered a source of trouble to others.

He was perfectly conscious to the end. A few moments before he died he sat up in bed and taking the crucifix from the place where it hung, he kissed it devoutly, and almost without a struggle gave up his holy soul to God.—R.I.P.

BROTHER DUFFY.

Brother Eugene Duffy was born on the 10th February, 1841, and entered the novitiate of the Society as a lay brother in Milltown Park on the 7th September, 1866. The following year he went to Tullabeg, where for eight years he had charge of the farm. In 1875 he began his long and eminently useful career in Clongowes, where he was destined to remain till his death, and where his great experience and skill as a practical farmer found ample scope for their exercise. He died after a rather prolonged illness on the 5th September, 1897, almost the very day on which, just thirty-one years before, he entered the Society of Jesus. The latter months of his life were months of great suffering, which he bore with an almost heroic fortitude that marked the true Jesuit.

Brother Duffy enjoyed a very high reputation as a farmer in all the country round Clongowes, so much so that people used to come from a distance to consult him and have the benefit of his advice in matters relating to the farm. But more remarkable still was the affectionate regard in which he was held by the poor, who recognised in him a truly kind and sympathetic friend. It was touching to notice their grief as they gathered in a vast crowd around the grave to pay the last tribute of affection and gratitude to him who had so often stood their friend when times were hard, and many a rugged cheek was wet with tears as the remains were lowered into their last resting-place.

No one who knew him will forget the bright genial disposition and gentle playful humour that were among Brother Duffy's most noticeable exterior characteristics. He had a bright smile and a pleasant word for everyone, and his gay, light-hearted disposition was, doubtless, the secret of much of the influence for good that he exercised over the simple country

folk around. Beneath this bright exterior there was a fund of deep and solid piety that never shone forth more brilliantly than towards the end, when constant and often acute suffering had told upon his spirits, and called into play the nobler virtues of patience and calm submission to the will of God that marked the closing months of his life. Always forgetful of himself when the interests of others were in question, his self-sacrificing devotion to duty had much to do with hastening on his death. —R.I.P.

FATHER JOHN NORTON.

Father John Norton was born on the 1st August, 1821. At the age of seventeen he entered the Society on the 14th September, 1838. Early in his scholastic career he was sent to Calcutta in connexion with which place his name is mentioned in the English Catalogue of 1847. Three years later, in 1851, he appears in the Irish Catalogue "inter degentes extra Vice-Provinciam: in Provincia Belgica." In 1852 he began his four year's course of theology in Laval, at the conclusion of which, or shortly after, he was sent to Cuba, where he was working in the years 1856 and 1857. The two following years he spent as master of one of the grammar classes in Tullabeg, and in 1860 he was similarly occupied in Belvedere. In 1861 Father Norton went to make his Tertianship at Tronciennes. On his return from Belgium he resumed the work of teaching in Belvedere, where, with the exception of the one year, 1866-7 spent as "Operarius" in Gardiner Street, he remained till 1869. This year he entered on his long course of fruitful labour at Gardiner Street, where he was till 1885. During this period he was Minister for twelve years. At the conclusion of this time, after a year spent as Minister at Milltown Park, he was transferred to Galway, where, first as "Operarius" and Master, and then as Minister, he remained till 1888. The following year he was Spiritual Father at Belvedere, and thence, in the year 1890, he again returned to his old post at Gardiner Street, in which he continued till his death on the 23rd March, 1898.

Father Norton was nearly seventy-seven years of age, of which he spent close on sixty in the Society. He was a Master in the Colleges for twenty years, and he spent twenty-five years in Gardiner Street, during twelve of which he was Minister. —R.I.P.

FATHER JOHN GAFFNEY.

The hand of death has been severely felt of late within the ranks of the Society of Jesus in Dublin. It is now our painful duty to record the death of another distinguished member of

the Order in the person of the Rev. John Gaffney, S.J., who died after a long and tedious illness, on March 31st, at the house of the Jesuit Order, Milltown Park, Co. Dublin.

Father Gaffney was born in Dublin on October 14th, 1813. He was educated for the Church in the Little Seminary of Beauvais, in France, where he remained for seven or eight years. On leaving Beauvais he entered the Irish College in Rome in the days of Cardinal Cullen, with whom he was associated on terms of particular friendship. He there studied theology, and gained the degrees of Doctor of Philosophy, Doctor of Laws, and Doctor of Divinity. After his ordination he returned to Ireland. Joining the arch-diocese of Dublin, he was appointed to the curacy of Athy, and afterwards at Booterstown; but before his thirtieth birthday, on September 13th, 1843, he entered the Society of Jesus as novice.

His elder brother was Dr. Miles Gaffney, for many years Senior Dean of Maynooth College, which position he resigned to spend the last years of his life in the same Order that his younger brother had chosen long before him. He died in 1861. Their grand uncle was the celebrated Father John Austin, S.J., a very remarkable priest in Dublin towards the middle of the last century.

One of the first Jesuit Missions with which Father Gaffney was connected was that on the Malta station, where he remained for some time; but his chief work was done in connection with a church of the Order, St. Francis Xavier's, Upper Gardiner Street, Dublin, in which he spent close upon forty years, during which time he was noted as one of the most active and zealous members of the Society of Jesus in Ireland. He was largely identified with mission work, but he also devoted much time to the question of poor schools, so urgently needed for the education of Catholic youth amongst the poor of the city of Dublin in the "fifties," at a time when the efforts of the agents of proselytism were being directed with unusual vigour and energy to the destruction of every Catholic instinct in the hearts of the children of the very poor. It is in this connection that his name will for ever live in the memories of those towards whose salvation his most strenuous efforts were always directed. His first step in the direction of opposing the efforts of the proselytiser was the establishment of a ragged school in Rutland Street, which was set up in close proximity to one of the schools which had been established for the purpose of sapping the foundations of the faith of the youth of the Catholic poor of that thickly-populated neighbourhood. His initial effort succeeded so well that later on he found it necessary to seek larger premises for the increasing number of children who daily and weekly flocked to his school, and eventu-

ally he decided upon erecting his school in Dorset Street, close to the Drumcondra Road, on the site now occupied by the fine schools of St. Francis Xavier, which are still popularly known as Father Gaffney's Schools. About fourteen years ago failing health rendered it advisable for him to abandon the active work to which he had devoted the best years of his life with such unflagging ardour, and to retire to the House of Retreat of the Order at Milltown Park, where he remained until the day of his death.

Father Gaffney was a man of most marked ability—a profound theologian and philosopher, and an exceptionally able linguist, speaking French and Italian with equal facility, and each as though it were the language of his native country instead of being languages of adoption. During the years of his labours in St. Francis Xavier's, Gardiner Street, he was well known in Dublin, and admired and esteemed by all who knew him. The occasion of his departure from Dublin to Milltown, about fourteen years since, was utilised for the purpose of a demonstration of regard in his favour, on the part of the people amongst whom he had ministered, which can never be forgotten by any who were privileged to witness it.

Latterly the illness which caused his retirement assumed acuter proportions, and his last days were a time of great suffering, borne with truly Christian fortitude and resignation.

The name of Father Gaffney was a familiar one in the mouths of the Catholic people of Dublin up to shortly over a decade ago, and his memory still lingers in the minds of many of the older generations as that of one who "rose in dark and evil days" to fight the battle of the Catholic faith against the efforts of unscrupulous opponents. Father Gaffney had reached the patriarchal age of eighty-five years, of which fifty-five had been spent in the ranks of the Order which now sincerely mourns his loss.

On Saturday, April 2nd, the funeral obsequies took place. The Office of the Dead was recited in the Church of St. Francis Xavier, Gardiner Street, and was followed by Solemn Requiem High Mass. There was a large attendance of the clergy in the choir, and the laity thronged the church. The Right Rev. Dr. Leonard, Bishop of Cape Town, presided.

After the Absolutions had been pronounced, the funeral procession started for Glasnevin, where the interment took place.—R.I.P.

University College Results.

The following tables show the successes achieved by the Queen's Colleges and University College for the last eight years.

	1889						1890						1891						1892					
	1st Arts		2nd Arts		B.A.	Total	1st Arts		2nd Arts		B.A.	Total	1st Arts		2nd Arts		B.A.	Total	1st Arts		2nd Arts		B.A.	Total
	Exhibits	Honors	Exhibits	Honors	Exhibits / Honors	Exhibits / Honors	Exhibits	Honors	Exhibits	Honors	Exhibits / Honors	Exhibits / Honors	Exhibits	Honors	Exhibits	Honors	Exhibits / Honors	Exhibits / Honors	Exhibits	Honors	Exhibits	Honors	Exhibits / Honors	Exhibits / Honors
Queen's Coll., Belfast	8	25	7	23	7 / 12	23 / 60	10	30	8	22	8 / 15	26 / 67	5	18	7	33	5 / 14	17 / 65	9	28	7	16	6 / 13	22 / 57
Queen's Coll., Cork	0	00	3	6	0 / 1	3 / 7	1	3	0	0	4 / 5	5 / 8	2	5	3	4	0 / 0	5 / 9	0	1	1	4	0 / 1	1 / 6
Queen's Coll., Galway	3	10	0	1	0 / 1	3 / 12	1	4	2	6	3 / 3	6 / 13	2	6	1	3	3 / 4	6 / 13	1	4	2	5	1 / 5	4 / 14
Univ. Coll., Dublin	3	14	4	18	1 / 3	8 / 35	5	13	6	14	5 / 9	16 / 36	4	8	6	22	3 / 8	13 / 38	5	20	5	18	5 / 9	16 / 47

	1893						1894						1895						1896					
	1st Arts		2nd Arts		B.A.	Total	1st Arts		2nd Arts		B.A.	Total	1st Arts		2nd Arts		B.A.	Total	1st Arts		2nd Arts		B.A.	Total
	Exhibits	Honors	Exhibits	Honors	Exhibits / Honors	Exhibits / Honors	Exhibits	Honors	Exhibits	Honors	Exhibits / Honors	Exhibits / Honors	Exhibits	Honors	Exhibits	Honors	Exhibits / Honors	Exhibits / Honors	Exhibits	Honors	Exhibits	Honors	Exhibits / Honors	Exhibits / Honors
Queen's Coll., Belfast	6	22	5	23	6 / 9	17 / 54	7	17	1	23	4 / 10	15 / 50	8	23	5	16	8 / 11	21 / 50	8	17	5	17	6 / 11	19 / 45
Queen's Coll., Cork	2	8	1	6	2 / 3	5 / 17	0	1	2	7	1 / 1	3 / 9	0	0	1	3	4 / 4	4 / 11	0	1	0	0	1 / 1	1 / 2
Queen's Coll., Galway	3	5	2	10	3 / 4	8 / 19	4	15	2	7	3 / 5	9 / 27	1	4	3	8	3 / 5	7 / 17	0	4	1	4	2 / 4	3 / 9
Univ. Coll., Dublin	5	18	6	23	2 / 4	13 / 45	11	34	5	16	6 / 10	22 / 60	8	16	7	37	2 / 4	17 / 57	10	25	7	25	7 / 8	24 / 68

	1889		1890		1891		1892		1893		1894		1895		1896	
	Exhibits	Honors	Exhibits	Honors	Exhibits	Honors	Exhibits	Honors	Exhibits	Honors	Exhibits	Honors	Exhibits	Honors	Exhibits	Honors
Queen's Coll., Belfast	22	60	26	67	17	65	22	57	17	54	15	50	21	50	19	45
Queen's Coll., Cork	3	7	5	8	5	9	1	6	5	17	3	9	4	11	1	2
Queen's Coll., Galway	3	12	6	13	6	13	4	14	8	19	9	27	7	17	3	9
Univ. Coll., Dublin	8	35	13	36	13	38	16	47	13	45	13	60	17	57	14	34

	1896	
	Exhibits	Honors / Total
Queen's Coll., Belfast	19	45 / 64
Queen's Coll., Cork	1	2 / 3
Queen's Coll., Galway	3	9 / 12
Univ. Coll., Dublin	14	34 / 48

Our chief reason for publishing them in these records is that they may be preserved in the archives, and may be of use in the future.

To avoid confusion we have not added the names of any other colleges. They are unnecessary for comparison, except in so far as they show that the Cork and Galway Queen's Colleges hardly ever fill the third or fourth places in the result list, but are generally outdistanced by many other instittutions, notably Blackrock College and Saint Mary's University, Dublin

The following comparison of the honours won by each institution at last year's examination will illustrate the great superiority in value of those obtained by University College.

1896.

	FIRST ARTS.				SECOND ARTS.				B.A. DEGREE.			
	Exhibitions		Honors		Exhibitions		Honors		Exhibitions		Honors	
	1st Class	2nd Class	1st Class	2nd Class	1st Class	2nd Class	1st Class	2nd Class	1st Class	2nd Class	1st Class	2nd Class
University Coll., Dublin	7	3	11	14	5	2	10	15	4	3	5	3
Queen's ,, Belfast	2	6	1	16	1	4	7	10	1	5	1	10
,, ,, Cork	0	0	0	1	0	0	0	0	0	1	1	0
,, ,, Galway	0	0	0	1	1	0	0	4	0	2	0	4

JUNE, 1897.

FIRST ARTS OR FIRST UNIVERSITY EXAMINATIONS.

	Exhibitions.			Honors.			Total Distinctions
	1st Class	2nd Class	Total	1st Class	2nd Class	Total	
University Coll., Dublin	5	2	7	11	9	20	27
Queen's ,, Belfast	3	6	9	7	10	17	26
,, ,, Galway	1	1	2	4	3	7	9
,, ,, Cork	1	0	1	0	3	3	4

SECOND ARTS OR SECOND UNIVERSITY EXAMINATIONS.

	Exhibitions.			Honors.			Total Distinctions
	1st Class	2nd Class	Total	1st Class	2nd Class	Total	
University Coll., Dublin	4	1	5	12	7	19	24
Queen's ,, Belfast	1	4	5	5	10	15	20
,, ,, Galway	0	0	0	3	6	9	9
,, ,, Cork	0	1	1	0	1	1	2

I—II ARTS COMBINED.

	1st Class Honor Exhib.	2nd Class Honor Exhib.	Total Distinctions
University Coll., Dublin	32	19	51
Queen's „ Belfast	16	30	46
„ „ Galway	8	10	18
„ „ Cork	1	5	6

In these two examinations University College won first place in Ireland (*i.e.* first exhibition, first in the aggregate of all subjects), and in First Arts, first place in mathematics, physics and English, and in Second Arts, first place in Greek, French, Celtic, mathematics, mathematical physics and experimental physics—nine first places in subjects, while Queen's College, Belfast, got first in three.

The M.A. Examination, 1897.

In this Examination three out of the four exhibitions awarded, five out of the six first-class honours awarded, the only two special prizes awarded, two out of the three gold medals awarded, all went to University College. It bore away thirteen out of the eighteen distinctions conferred. Of the five others, the three Queen's Colleges got four, of which Belfast got two, Galway one, and Cork one.

THE B.A. EXAMINATION, 1897.

	First Honors	Second Honors	Total
University Coll., Dublin	4	13	17
Queen's „ Belfast	3	13	16
„ „ Cork	Nil.	Nil.	Nil.
„ „ Galway	Nil.	4	4

Taking the whole of the Arts' Examination for 1897 we find our University College by far first on the list with 82 distinctions as compared with 63 for Belfast, 25 for Galway, and 7 for Cork.

CLONGOWES PUBLIC EXAMINATIONS, 1897.

ROYAL UNIVERSITY OF IRELAND.

A.—*University and Professional Examinations.*

I.—FIRST UNIVERSITY EXAMINATION IN ARTS

Flinn, Hugo V. | Gogarty, Oliver
Meenan, James

II.—MATRICULATION EXAMINATION.

HONOURS EXAMINATION.

Kettle, Thomas—First Class: Latin, French
Second Class: Mathematics.
Exhibition, Second Class, £12.
Byrne, Peter—First Class: Latin.

PASS EXAMINATION.

Barrett, Joseph	Butler, James
Byrne, Henry	Cantillon, F.
Farrell, William	Flinn, Thomas
Griffin, Gerald	Kenny, Edward
Kieran, Laurence	M'Cormick, William
Maher, Nicholas	M'Donnell, Thomas
O'Connor, Dominick	O'Brien, James
Sampson, Frank	Punch, John
Sherlock, David	Sheahan, Joseph
White, Celsus	Walsh, James

PRELIMINARY EXAMINATION IN LAW.

Charles J Walsh (awarded Special Certificate).
Charles Fbrill | John J. Horgan
Maurice Kenny

EXAMINATION FOR THE NATIONAL BANK.

Michael H. Thunder.

B.—*Intermediate Examinations.*

GOLD MEDALS.

Senior Grade—Gold Medal for First Place: Thomas Kettle.
Gold Medal for First Place in Classics: Peter Byrne.
Gold Medal for First Place in English, Thomas Kettle.

COMPOSITION PRIZES.

Senior Grade—Greek, Peter Byrne.
English, Thomas Kettle.
,, James J. Kelly.
French, Thomas Kettle.
Celtic, James J. Kelly.

Junior Grade—English, Thomas Reid.

EXHIBITIONS.

Senior Grade—£50, Thomas Kettle, 1st.
Peter Byrne.

Middle Grade—William Cryan, 6th.
Arthur Corbett, 8th.

Junior Grade—Thomas Bacon, 2nd.
Maurice Joy.
Thomas Dillon.
Edward Mullery.
Thomas Reid.
Patrick Hurley.
Robert Cahill.
James Dowling.

Preparatory Grade—Timothy Quinlan.
Angus Ross.
Edward Barrett.
Frederick Ryan.

BOOK PRIZES.

Senior Grade—James J. Kelly.
Bernard Fox.
Joseph Shaughnessy.
Denis Slattery.
John Hutchinson.

Middle Grade—Peter Murray.
Arthur Scroope.
Stephen Brown.
Patrick O'Connor.
John O'Neill.
Richard Slattery.

Junior Grade—James M'Kenna.
Henry Dillon.
Robert O'Connor.

EXHIBITIONS RETAINED.

In the Senior Grade—Bernard Fox.

Value £30	John Hutchinson.
,,	James J. Kelly.
,,	Joseph Shaughnessy.
Value £20	Jeremiah Mahoney.
,,	William Nunan.
,,	Jerome O'Keeffe.
,,	Denis Slattery.

In the Middle Grade—Stephen Brown.

Value £20	Thomas Delahunty.
,,	Thomas M'Donnell.
,,	Peter Murray.
,,	Patrick O'Connor.
,,	Patrick Reid.
,,	Richard Slattery.
,,	Stephen Walsh.

SPECIAL DISTINCTIONS.

Thomas Kettle, First Place in All Ireland.
Peter Byrne, Second Place in All Ireland.
Thomas Bacon, Second Place in Junior Grade.
Peter Byrne, First in Latin, Senior Grade.
Thomas Kettle, Second in Latin, Senior Grade.
Joseph Shaughnessy, Third in Latin, Senior Grade.
Peter Byrne, First in Greek, Senior Grade.
Thomas Kettle, First in English, Senior Grade.
Peter Byrne, Third in English, Senior Grade.
Thomas Kettle, First in Trigonometry, Senior Grade.
Thomas Kettle, Second in Mathematics, Senior Grade.
James Kelly, First in Celtic, Senior Grade.
James Kelly, Second in French, Senior Grade.
Arthur Corbett, First in Drawing, Middle Grade.
Arthur Scroope, Second in English, Middle Grade.
Thomas Bacon, Second in Latin, Junior Grade.
Timothy Quinlan, First in Mathematics, Preparatory.

OLD CLONGOWNIANS AT THE UNIVERSITY.

SCHOLARSHIP.

In Ancient Classics—Pierce Kent.

M.A. DEGREE.

John M'Swiney, First Class Honours in Ancient Classics, 2nd place. Awarded a Special Prize of £50 for highly distinguished answering.

B.A. DEGREE.

Michael F. Egan, First Class Honours in Mathematical Science, 1st place.

Joseph Byrne, Second Class Honours in Ancient Classics, 1st place.

Edward Maguire, Second Class Honours in Ancien Classics.

EXHIBITIONS.

Michael F. Egan	First Class,	£42.
Joseph Byrne	Second ,,	£21.
Edward Maguire	,, ,,	£21.

SECOND UNIVERSITY EXAMINATION.

James Conry, First Class Honours, Greek, 1st place, Latin, 2nd place; Second Class Honours, English, 1st place.

Joseph M'Collum, First Class Honours, Mathematics, 2nd place, Experimental Physics, 3rd place; Second Class Honours, Mathematical Physics, 1st place.

Alexander P. M'Allister, Second Class Honours, Latin.

EXHIBITIONS.

Joseph M'Collum (Sch.) ...	First Class,	£36.
James Conry (Sch.) ...	,, ,,	£36

FIRST UNIVERSITY EXAMINATION.

Pierce Kent, First Class Honours, Greek, 2nd place; Latin, 3 place; Second Class Honours, English.

Joseph R. Cahill, Second Class Honours, Latin and Greek.

EXHIBITIONS.

Pierce Kent (Sch.) ...	First Class,	£30.
Joseph R. Cahill	Second ,,	£15,

MATRICULATION.

Arthur Clery, First Class Honours, Latin, Greek; Second Class Honours, English, Natural Philosophy.

John Houlihan, First Class Honours, Latin English. Second Class Honours, Greek, Natural Philosophy.

EXHIBITIONS.

Arthur Clery	First Class,	£24.
John Houlihan	,, ,,	£24.

FIRST EXAMINATION IN MEDICINE.

George Ebrill, First Class Honours, Botany, Biology, Experimental Physics. Second Class Honours, Zoology. Exhibition, First Class, £20.

MUNGRET COL., '97.

B.A. DEGREES.

Seven candidates presented themselves for the B.A. Degree. All passed. James Tomkin, Thomas Redden, Thomas Eaton, Michael O'Malley, William Hughes, Patrick Daly, Joseph Carroll.

SECOND ARTS.

Two students presented themselves, one in the Honours Course, and one in the Pass Course. Both passed. Honours—John L. McCarthy. Pass—John Larkin.

FIRST ARTS.

Fifteen presented themselves for examination. Eleven passed. Honours—John Turner, Joseph Stenson, Hugh Floyd, Michael Bergin, Patrick Bresnihan, Maurice Redden, William Carroll, James Burke. Pass—John Moore, William Moloney, John H. Power.

MATRICULATION.

Sixteen presented themselves. Fourteen passed, Honours — John Bithrey, Michael Curley, Patrick Turner, Francis Fahey, Patrick Ennis, David Cronin, Joseph Heelan, Charles Cuffe, Pass—Henry Blackmore, John Moroney, Peter Irwin, James Clifford, William Cremmin, John H. Power.

DISTINCTIONS.

In First Arts, John Turner was called to Honours in Latin, and Joseph Stenson was called to Honours in English. In Matriculation, John Bithrey took an Exhibition and First Class Honours in Latin, Greek, and Physics, and Second Class Honours in English. Michael Curley, took First Class Honours in Latin, and Second Class Honours in English. Francis Fahey took Honours in Latin and English.

Catalogus Hib. An. 1752.

In Missione Hibernicâ.

P. Michael Fitzgerald, momoniensis, natur 2 Julii, 1694; Ingressus Soc. Tolosae, 12 Sept., 1716, studuit in Soc. Theol. an. 4, docuit gram. et hum. litt. an. 5, peracta 3rd prob., venit in miss. an. 1727, ibidem per 10 amos laboravit. Fuit Rector Sem-Pictai, per Octo fere annos: rexit sem. Hib. Rom. per quatuor et amplius, nunc praeest Miss. Hib. prof. 4 vot. Med. vir.

P. Jacobus Clinch, alias *Willis*, Lageniensis, natus 86 an: Ingressus Soc. Lugdun, 12 April, 1696. Stud. in Soc. Philos. an. 3; Theol. 4, Docuit gram. 4, Prof. 4 vot., venit in Miss. an. 1708, a 30 fere annis cohabitat in domo viri nobilis, in agro Kildariens, cum magna totius familiae et vicinii edificationé—fractis viribus.

P. Thomas Gorman, momon. natus 29 December, 1691. Ingressus Soc. in Prov. Castellana 12 Martii, 1714. Stud. in Soc. Theol. an. 3 doc. gram. 7. Venit in Miss. an. 1724—a quo tempore Clonmeliae Limerici et Corcagiae Concionator et Mission. fuit, nunc Corcagiae stat habet. Prof. 4 vot. Med. vir.

P. Joannes Ward, Dubl. natus 47 an. Ingress. Soc. in Prov. Toletana 12 Oct., 1738, docuit Phil. Dublinii per biennium, ibidem operarius et Concion. fuit nunc familiae nobili inservit, et nostris Dublini praeest.

P. Simon Shee, Lagen natus 44 an. ingress Soc. in Prov. Boetica 28 Jan. 1726. Studuit in Soc. Phil. an. 3, Theol. 4, docuit gram. 4. Venit in Miss., an. 1738, prof. 4 vot. Waterfordiae Concionat, et operarii munus obit. Med. vir.

P. Michael Cawood, Lagen., natus 44 an., Ingress Soc. in

Prov. Boetica 28 Jan., 1726. Studuit in Soc. Phil. an. 3, Theol. 4 an., docuit gram. 4, venit in Miss. an. 1738, prof. 4 vol. Parocho Dublini Co-operatur. Med. vir.

P. Jacobus MacMahon, Ultoniensis, natus 24 Julii, 1705, ingress Soc. in Prov. Toletana 22 Oct., 1725. Stud. in Soc. Phil. 3, Theol. 4, docuit gram. 3, venit in Miss. an. 1738, prof. 4 vot. Inf. adeo viribus ut lectu affixus plerumque jaceat. Limerici ubi a duodecim an stat habuit.

P. Thomas Brennan, Dub. nat., 20 Decem., 1708, Ingress Soc. in Prov. Rom. 1 Jan., 1725. Stud. in Soc. Rhet. an. 1, Philos. 3, Theol. 4, docuit gram. 4. Prof. 4 vot., venit in Miss. an. 1744, Co-operatur Parocho Dub. et frequenter Concionatur.

P. Patritius Colgan, Dubl. natus, 16 Martii, 1706. Ingress Soc. in Prov. Veneta, 18 Jan., 1725. Stud. in Soc. Phil. an. 3, Theol. 4, docuit gram. 4, Prof. 4 vot. Venit in Miss. an. 1744. Med. vir. Co-operatur Parocho Dublini.

P. Patritius Barniwal, Lagen. natus 10 Oct., 1709. Ingress. Soc. Conimbriae, 9 Nov., 1726. Stud. in Soc. Phil., an. 3, Theol. 4. Docuit gram. 6. Venit in Miss. an. 1741. Prof. 4 vot. Nunc negociationi anglicanae servit.

P. Christopher Glannan, Dub. natus, 10 Maii, 1718, ingress. Soc. in Prov. Germ. Superioris, 12 Sept., 1738. Stud. in Soc. Philos. an. 3, Theol. 4. Venit in Miss. an. 1741. Pof. 4 vot. Co-operatur Parocho Dublini.

P. Mathew Savage, Dub. natus 2 Jan., 1711. Ingress Soc. in Prov. Germ. Superioris, 12 April, 1731. Stud. in Soc. Phil. an. 3, Theol. 4, peracta 3 prob. venit in Miss. an. 1711. Prof. 4 vot. Waterfordiae laborat. Med. vir.

P. Joannes St. Leger, Waterfordiensis, natus 23 Aug., 1713: ingress in Soc. in Prov. Toletana, 25 Apr., 1729. Stud. in Soc.

Phil. an. 3, Theol. 4. Docuit nostros juniores hum. Lit. an. 5. Venit in Miss. an. 1742. Prof. 4 vot. Parochum Egregium agit Waterfordiae. Med. vir.

P. Edvardus Lisward Momoniensis, natus Clonmeliae, 1 Feb. 1715. Ingress. Soc. Salmantiae, 5 Maii, 1741. Stud. extra Soc. Phil. an. 3, Theol. 2, in Soc. Theol. an. 2. Docuit hum. lit. an. 5. Peracta 3 prob. venit in Miss. an. 1750 Schol. approb. Dungarvain strenue et laudabiliter operatur. Inf. vir.

P. Nicholas Barron, Fethardensis in Momonia, natus, 16 Jan., 1720. Ingress Soc. in Prov. Boetica, 5 Jan., 1741. Stud. extra Soc. in Seminario Hiberno—Hispaleus. Phil. an. 1, in Soc. an. 2, Theol. 4, praefuit studiis nostrorum juniorum an. 3. Peracta 3rd prob. venit in Miss. an. 1740. Schol. app. Hactenus Clon. meliae laboravit. Med. vir.

P. Josephus Morony, Momon natus Limerici, 19 Martii, 1714. Ingress. Soc. Burdigalae, 4 Sept.,1734. Stud. in Soc. Theol. an. 4, docuit gram. et hum. lit. an. 5. Fuit Praefectus et Procurator Pictavii an. 1. Venit in Miss. an. 1746. Prof. 4 vot., 28 Junii, 1752. Operatur Limerici. Med. vir.

P. Joannes Austin, Dublin. Natus 12 April, 1717. Ingress. Soc. in Prov. Campaniae, 27 Nov., 1735. Stud. in Soc. Phil. an. 3, Theol. 4, docuit hum. lit. an. 5. Fuit Praefectus Pictaviis an. 1. Venit in Miss. an. 1750, Schol. approb., docuit et Concionatur Dublini. Med. vir.

P. Petris Berrill, Lagenien natus 29 Oct., 1712. Ingress Soc. Panormi, 23 Decemb., 1732. Stud. in Soc. Rhet. an. 1, Phil. an. 3, Theol. 4. Docuit Phil. an. 1. Theol. moral. et schol. an. 2, Peracta 3rd Prob. venit in Miss. an. 1748. Stationem habuit in domo viri nobilis in agro Kildarens: Co-operatur etiam Parocho vicino. Prof. 4 vot. Med. vir.

P. Joannes Fullam, Dublini, natus 23 Martii, 1719, ingress. Soc. in Prov. Lugden, 2 Dec., 1735. Stud. in Soc. Phil. an. 3, Theol. 4. Docuit hum. lit. an. 6. Post 3tam prob. venit in Miss. an. 1749. Schol. approb. Operatur Dublini. Med. vir.

P. Gulielmus Doyle, Dublini, natus 30 Mai, 1717. Ingress. Soc. in Prov. Campaniae, 12 Julii, 1734. Stud. in Soc. Phil. an. 3, Theol. 4, docuit hum. lit. an. 5. Fuit Praefectus Pictavii an. 3, Theol, 4, docuit hum. lit. an. 5. Fuit Praefectus Pictaviis an. operatur Parocho Dublini. Med. vir.

P. Laurentius Croak, natus Dublini, 10 Aug., 1710. Ingress. Soc. Ullissipone, 17 Nov., 1728. Stud. in Soc. Phil. an. 3, Theol. 4, docuit gram. 6, Rhet. 2, Theol. Moral. 2: fuit minister an. 1. Venit in Miss. an. 1751. Stationem habet in domo Ill. Baronis de Trimlestown. Prof. 4 vot. Vir. med.

P. Edmundus Doran, Lagenien, natus 5 Jan. 1716. Ingress. Soc. Ullissipone, 26 Julii, 1732. Stud. in Soc. Phil. an. 3, Theol. 4, docuit gram.—hum. lit. et Rhet. an. 5. Fuit minister. Venit in Miss. an. 1750, operatur Dublini. Inf. vir. Prof. 4 vot.

P. Joannes King, Midensis natus 24 Junii, 1715. Ingress. Soc. in Prov. Boetica an. 1741. Stud. in Soc. Theol. an 2. Quibus peractis pro examine ad gradum thesis publicas sustinuit. Doc. gram. an. 2, fuit minister an. 1, venit in Miss. an. 1740. Schol. approb. Galviae operatur. Vir med.

P. Clemens Kelly, Lagen, natus 20 Nov., 1708. Ingress. Soc. in Prov. Mediol, 13 Jan., 1725. Stud. in Soc. Philos. an. 3, Theol. an. 4, Docuit gram. an. 5, peracta 3 prob. fuit socius, an. 12 Venit in Miss. an. 1741. Ex quo tempore co-operatur Parocho in Dioecesi Dublinensi. Prof. 4 vot. Vir. med.

P. Thomas Weldon, Lagen, natus 20 Dec., 1714. Ingress. Soc. Tolosae, 12 Julii, 1732. Stud. in Soc. Phil. an. 3, Theol. 4, docuit

gram. lit. hum. et Rhet. an. 7, Phil. 4, peracta 3 prob. venit in Miss. an. 1750. Prof. 4 vot.—Nunc in Anglia occupatur. Vir med.

P. Edwardus Keating, Lagen, natus 13 Oct.,1708. Ingress. Soc. in Prov. Castellana, 21 Maii, 1737; peractis studiis Phil. et Theol. docuit hum. lit. an. 6 Phil. 3, Venit in Miss. an. 1750. Prof. 4 vot. laborat strenue et utiliter Wexfordiae. Med. vir.

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NOTICE.

Any sources of information, whether in the shape of manuscripts, books, or personal knowledge throwing light on the early history of the Irish Mission, S.J., will be gratefully received by the Very Rev. Father Provincial, S.J., Presbytery, Upper Gardiner Street, Dublin.